3. May 64
7.

C. C.

THE

COVENANTER VINDICATED FROM PERIURIE,

VVherin is fully cleared, that it's no Perjury, for him to yet doubt, whether the Classicall Coercive Presbyterian Government of Churches, be *Jure Divino*; Albeit hee hath taken the late NATIONALL COVENANT.

Though this *Periurie* be injuriously charged upon him in a

LY—TELL^ed

BY

ADAM STEVERT,

In his calumnious Answer to the *Coole Conference*, most falsely calling it a *Libell*.

Replyed to, by a Friend to the *Coole Conference*, concisely clearing diverse materiall things, some of which the Reader hath presented to him in a briefe Catalogue in the next page.

Answer a Foole according to his folly least hee bee wise in his owne conceit, PROV. 26. 5.

This is Licenced, and entered, according to Order.

London printed by *T. Paine*. 1644.

A note of *Adam Steverts* language to the author of the *C. Conference, and the five Apologeticall Ministers, in this his answer.*

PAge 2. His Sect. So p. 46, &c. oft.
P. 3. 4. Anabaptists and Independents are neer one.
P. 5. 11. He is perjured in his Covenant
P. 8. His common name is more ordinary to beasts.
P. 9. He is neither true nor honest.
P. 9. A lying spirit in the mouth of this prophet.
P. 11. He hath *Æneam frontem, plumbeum cerebrum.*
P. 14. Your foolish way of Apologizing.
P. 14. Innovators, Calumniators.
P. 23. If those men bee holy, let them cry, *Ab for their sins.*
P. 28. Dogges
P. 35. Servants of the Divell.
P. 42. He is seditious and schismaticall.
P. 51. He is dull or malitious.

(Yet notwithstanding all these, and the many opprobrious and erronious points held by A. S. in that his answer presented in the Catalogue, here beneath *Iames Cranford* in his licence for the printing of this opprobrious Pamphlet, saith, *I have read this book, and find nothing but that it may be read with profit to the publick.*)

To all such we say nothing but the words of *Michael* to the Divel, Jude v. 9 *The Lord rebuke thee.*

A *Catalogue of the main points defended in this Reply to* Adam Steverts *answer to the* Coole Conference.

THe Independents and Annabaptists are not all one. p. 9. 10. 11
The manner of setting up Churches. p. 9.
To take the Covenant in these words, [*we sweare to indeavour the preservation of the Reformed Religion in Scotl.* is *or* shal be, and till further Reformatiõ *wve will preserve it against the common enemy*, that you bee not made to retreat from what you have won.] is no perjury. p. 13. 14. 17. &c.
An answer to *A. S* his 4 reasons to prove us perjured that take the Covenant according to the said explication. p. 17. 15, &c.
About appeales. p. 24.
Of the dependence of the will upon the understanding. p. 29.
A Quære whether the Presbyterian Churches differ not among themselves in three points. p 34.
The Church Covenant not contrary to the Covenant of Grace. p 35.
Touching the causes and manner of just excommunication p 49. 50. & p 63.
The identity and sameneſſe of Episcopacy, and a Classicall coercive Presbytery. p. 61. &c. more fully p. 91.
A. S His charge against the civill Magistrate (viz. to take upõ him to be head of the the Church, if hee step in with his civill power to back non Communion pronounced against an erring Church) answered. p. 69
The antiquitie of the Church way. p. 71.
The Classicall Presbyterian way hath no soveraigne remedy against mutuall contestations, more then the Chuch way. p. 71.
Coercive power is not the forme of a Synod. p 68.
A. S His many winding distinctions to maintaine Class Coercive Presbyterie, and to distinguish it from Episcopacy; are all aptly applyed to Episcopacy, and so prove it and Classicall Presbytery to be all one. p. 90. 91. &c.
How much necessity of Ordination. p. 82
A notable argument to prove the Class Presbytery extrinsecall. p. 83
Scultetus his confession of the rise of Class Presby. out of Episcopacy p 87

TO THE READER,

Shewing the Iudgement of a Brother touching *Adam Stevert* his Anſwer to the *Coole Conference*, and particularly concerning his charge of perjury lay'd upon the Author thereof.

Reader, when I began, and went on to reade the ſaid Anſwer, and finding the ſpirit of the ſaid Anſwerer as a flame to riſe higher and higher againſt the Coole Conference, *and the Author of it, I could not but be grieved to ſee ſuch abundance of gall drop from a Chriſtians pen, and was often about to caſt it aſide, but that I ſaw the truth and cauſe all along to ſuffer through the Coole Authors ſides.*

The Title beginnes roughly; An Anſwer to a Libell, *yea infamous Libell,* pag. 3. *and frequently; and yet the* Coole Conference *neither abuſeth mens perſons, nor is unlicenſed by authority, nor is there neceſſity that it ſhould be a Libell for want of the Authors Name. Otherwiſe many worthy Bookes ſhould be Libells, and their Authors Libellers.*

And therefore that this Author may not daſh upon the ſame ſtone, he ſetts downe his Name at length, the firſt letters whereof may ſeeme to argue him to be the ſame with A. S. *who writt the* Obſervations and Annotations upon the Apologeticall Narration: *And his ſtile and method in the very frontiſpeece, and thorowout, bewrayes no leſſe; which when I conſidered, I knew what was to be expected of* A. S.

By the way note alſo, how he calls thoſe that are of the ſame profeſſion with the five venerable perſons (as hee ſtiles them) that made the Apologeticall Narration, a ſect. *Thus did the Jewes call thoſe of the Apoſtles faith and profeſſion,* a ſect. Acts 28. 22. *The word in the originall ſignifies an Hereſie. If this be his meaning, we will anſwer with the Apoſtle,* Act. 24. *We confeſſe, that after the way, which they call Hereſie, ſo worſhip we God, &c. No other Heretick was* Aerius, *being ſo*

branded by the Prelates of old, for oppoſing their Hierarchy. And *now muſt we be ſuch hereticks, and onely for this, that we hold the way of Churches, and that not out of any blinde conſcience, but by cleare evidence out of the Scripture and neceſſary conſequence of Reaſon and naturall Principles?*

But that which I heremainely aime at, is briefly to vindicate my conſcience (if not the cauſe for the preſent) as touching that charge of perjury, which he laies upon his Doctor, but which in truth involves all that are of this way. True it is, I my ſelf have ſolemnly taken the Covenant; and many more with mee.

But ſhould I, or they, have taken it in the ſenſe, that this Oeaipus gives of the letter of it, quickly might we have been guilty of the crime of perjury. But it was the Wiſedom of that grave Senate in the Houſe of Commons, (the Divine Providence ſo ordering it) that liberty was allowed to Miniſters to explaine the Covenant, and ſo take it, without offering violence to the ſenſe of it, reducing all to the word of God;) that ſo there might be place for ſanctuary to the conſcience. Whereas otherwiſe many paſſages in the Covenant were ſo ſtraite, that without a latitude of explanation, the conſciences of the beſt knowing men could not have paſſed, without two much preſſure. And had the Anſwerer a little better weighed all the circumſtances and connexions of the very firſt Article of the Covenant, he would not (I ſuppoſe) ſo haſtily have run himſelf over ſhooes and bootes, or upon the pike of his Doctors reply, to the puſh whereof he hath expoſed himſelfe ſtarke naked. To make this cleare, the words of the firſt Article are theſe.

1. That we ſhall ſincerely, really, and conſtantly, through the grace of God endeavour in our ſeverall places and callings, the preſervation of the Reformed Religion in the Church of Scotland in Doctrine, Worſhip, Diſcipline and Governement. (*What abſolutely? No, but* againſt our common Enemies, *to witt, Papiſts, who would cut the throate of us all. And ſhall we not profeſſe, that wee ſo farre preferre the Church of Scotland before that of Rome, that wee will defend it with our very lives againſt that Anticriſtian broode now up in Armes againſt us, and made drunke with the blood of many thouſand of Saints in Ireland and England, (which was intended to have beene begunne in Scotland, as the firſt Scene of the Tragedy?*

But what followes? The Reformation of Religion in the Kingdomes of England and Ireland, in Doctrine, Worſhip, Diſcipline, and Governement, according to the word of God, and the example of the beſt reformed Churches. (*Nate here it is not ſaid, according*

cording to the Church of Scotland: But, according to the Word of God. *But,* And the example of the beſt reformed Churches. *Well: And whereof (ſaith the Anſwerer)* the Church of Scotland is one. *But will he ſay the Church of Scotland is the ſole, or only beſt?*

But further it followes in the ſame Article, and that by expreſſe, connexion: And ſhall indeavour to bring the Churches of God in the three Kingdomes to the neareſt conjunction and uniformity in Religion, confeſſion of Faith, Forme of Church Governement, Directory for worſhip and Catechiſing, that we and our Poſterity after us may as Brethren live in Faith & Love, & the Lord may dilight to dwell in the miſt of us. *So the Article. I wiſh the Anſwerer would well obſerve theſe words: Here is a joynt endeavour undertaken* to bring the Churches of God in the three Kingdomes to the neareſt conjunction & uniformity in Religion. *And by whom? As well by Scotland as England; ſo as if* A.S. *hath taken this Covenant, he will fall under his owne doome of perjury, if he indeavour not to bring the Church of* Scotland, *as well as of* England *and* Ireland, *to ſuch a Reformation of Religion, as is* according to the word of God, and the example of the beſt Reformed Churches. *Is not then the Reformation of Religion in the Church of* Scotl. *as capeable of further reformation, at leaſt perhaps in ſome things, as well as this of England and that of Ireland in many things? Is it then an addition to the text, to ſay of the* Reformation *of the* Church of Scotland, That is, or ſhall be, and till further Reformation? *And though this be an addition in words, yet it is but by way of xegeſis, to explaine the genuine literall ſenſe of the Articles. So that here is no addition, but reddition of the ſenſe. And I challenge the Anſwerer, if he can make any other ſenſe of it, unleſſe he make it a meere none ſenſe, or put out the eyes of our underſtanding, and diſcerning light from darkeneſſe. And were there no more paſſages in all his book juſtly cenſurable, yet this alone, me thinks had been ſufficient to keep off an authenticke* Imprimatur. *For, A.S. the anſwerer indeavours hereby to lay a ſtumbling blocke, and to impoſe a prejudice upon both Parliament and Aſſembly, as tying them neceſſarily not to admitt of any forme of a Reformation, but that which is already ſet up in the Church of* Scotland, *as being ſuch, as all in* England *that have taken this Covenant are perjured, if they conforme not thereunto.*

Thus having occaſionally vindicated (I hope) both this Artitle from pervertings, and my ſelfe and others ſo charged, from purjury: I add onely thus much, and ſo conclude: Doe wee not there in the concluſion

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of the Covenant, ſolemnly profeſſe and declare before God and the world, our unfained deſire to be humbled for our own ſins, and for the ſins of theſe kingdoms, eſpecialy that we have not, as we ought, valued the ineſtimable benefit of the Goſpel, that wee have not laboured for the purity and power thereof, and that we have not indevoured to receive Chriſt in our hearts, nor to walk worthy of him in our lives, which are the cauſes of other ſins and tranſgreſſions ſo much abounding amongſt us: And our true and unfained purpoſe, deſire and indevour for our ſelves and all others under our power and charge, both in publick and privat, in all duties we owe to God and man, to amend our lives, and each one to goe before another in the example of a reall Reformation, that the Lord may turne away his wrath and heavie indignation, and eſtabliſh theſe Churches and Kingdoms in truth and peace. And this covenant wee make in the preſence of Almighty God, the ſearcher of all hearts, with a true intention to performe the ſame, as we ſhall anſwer at the great day, when the ſecrets of all hearts ſhall be diſcloſed, &c. *Thus the* Covenant. *Oh that every word hereof were well weighed! Our undervaluing* the ineſtimable benefit of the Goſpel, *our not labouring for* the purity and power thereof, *our not endevouring* to receive Chriſt in our hearts, *nor* to walk worthy of him in our lives, *as the cauſes of all other ſins abounding amongſt us. And therefore till theſe be ſoundly repented of, and reformed of, what reformation? Till Chriſt be* received in the heart, *and there enthroned, till the power of religion be ſet up in the purity of ordinances in every reformed congregation, and ſo Chriſt ſet upon his throne there, what reformation? and till each one of us* goe before another *in the example of a reall reformation both in publick and private for our ſelves and others under our power and charge (ſith an univerſall reformation in ſuch a decay of godly and ſelf-denying Miniſters, and of a well-prepared people, cannot in many yeares, if ever, be expected) what Reformation? And ſo fare-well.*

TO

AN ANSVVERE TO *Adam Stevert*, his Reply to the *Coole Conference* lawfully Licenced, which *Adam Stevert* calumniously calleth a LIBELL.

MEeting with this uncivill Booke of *Adam Stevert*, presenting matter without manners, and the man without humanity, (Reader reprove mee if his Pamphlet doth not prove it.) I demurred a while, whether despising would not prove the most apt and effectuall confutation of it. The meane while the Counsell of God (for I consulted not with men as *Adam Stevart* did, told us by him in a long story) stepps in and resolves the Case, *Prov.* 26. 3, 4, 5. *A whip for the Horse, a bridle for the Asse, and a rod for the fooles back. Answer not a foole according to his folly, least thou be also like unto him. Answer a foole according to his folly, least he be wise in his owne conceipt.* Whereby I was clearely resolved by an unerring rule that I ought to reproove the folly of a man erring, though not in that sinfull manner as he committed it. I shall by Gods helpe follow this rule as farre as I can whiles I deale with a stone-provoking Adversary. Now to his Pamphlet.

Adam Stevert. Pag. 1. *Before I begin the refutation of this Pamphlet, it shall not be amisse that I Apologize for my selfe for refuting a Booke already sufficiently refuted of it selfe, and by that very same booke whereof it intendeth the refutation.*

AS Yet *Adam Stevert*, that is *ejudem farinæ* the same branne, yea the same man; when he would whippe the five Ministers for

calling their Natration *Apologiticall*, ſayth Obſervat. pag. 4. *All Apologies preſuppoſe ſome accuſation, which here appeares none.* We aske therefore this Pamphleter *A. S.* where appeares any accuſation againſt him, for that which was not then extant when hee wrote theſe lines? Therfore unles his own conſcience accuſeth him aforehand (and its well if he hath any conſcience, or ſo much conſcience awakened, for you will finde his Pamphlet but a badd and black ſigne) he fights with his owne ſhaddow, and ſeemes to be an *idle fellow* as *A. S.* confeſſeth of himſelfe in his *Obſervat.* Epiſt. pag. laſt. *Having no other thing to doe I ſhall doe well to doe this, viz.* To confute truths, if he can. O but here hee confutes untruths as he would make the world beleeve. *Anſw.* But he ſaith, *the booke that he is about to refute is refuted twice already, once by its ſelfe.* 2. *By the booke it intended to refute.* Therefore is not this Pamphleter *A. S.* very ilde indeede to write *Iliads after Homer*; yea to goe about to ſtab a man that hath already cut his owne throate as hee pretends; will hee ſteale ruſhes becauſe hee cannot pilfer better prey? or doe as the Conjurer that having raiſed an evill ſpirit, muſt ſet him about ſomewhat, at leaſt to pick ſands or elſe he will not bee allayd? Or is hee ſo hard bred that he loves Colworts thrice ſodden.

A. S. Pag. 1. 2. 3. ſpends much time in blotting much paper to tell us what a Councell was held by *A. S.* and I know not whom, touching the anſwering of the *Coole Conference*; and Thraſonically braggs how wittily hee anſwered in ſeverall ſpeeches, as if he had beene the preſident of the Councell.

Anſ. You were obſerved what conſultations you had. And we concluded thence that your mountaine was with ſole, and ere long would bring forth, *A. S.* the fitteſt to beare the Saddle.

I am ſorry, and thouſands more, that your Conſultations bring forth no better effect. That a wiſer man did not anſwer the *Coole Conference*, that any wiſe men ſhould take A. S. into their conſultations, for if hee bee no wiſer to take counſell then here, hee is to give Counſell, hee is very weake every way in wiſe mens Iudgements.

A. S. Pag. 2. I *told them that I thought the Author of the booke was a man very ill-bred, and imprudent, and that for theſe reaſons.* 1. *Becauſe he being as it ſeemes, but a private man, he will needs bee*

begging

begging of a quarrell with the Scotch Commissioners. 2 *Because hee esteemes himselfe as if he were abler to answer for the five Ministers then they for themselves. So judge not wise men, much lesse this wise Parliament, for then haply it had made choice of him to have beene a Member of the Assembly, which yet it did not.* 3. *The five Ministers are very able men according to all wise mens judgement, and therefore fitter to answer for themselves: And the rather because they depend not of him, nor he of them, nor any of them one from another.* So farre *A. S.* his broken English.

Answ. Note first, how this *Incendiary A. S.* here indeavours to ☞ disunite the Author of the *Coole Conference*, and the five Ministers; and jeere them asunder. Secondly, that hee saith the Author of the *Coole Conference* is a *Divine* and a *Doctor*, pag. 13. and yet here contradicteth it, saying hee is a private man. Thirdly, for his disgrace cast on the breeding of the Author of the *Coole Conference*. How well the Author of the *Coole Conference* hath beene *bread*, is far better knowne by publike and eminent testimonies from this Kingdome, then the Pamphletere is ever like to bring for himselfe out of the North; who lives out of his Country proudly crowing here over another Nation; himselfe being idle and out of imployment as *A. S.* saith himselfe in his *Observa.* in the Epistle, *that he had nothing to doe*; and so either his calling was not good, or else hee misbehaved himselfe out of all his custom; or else is given to idlenesse out of which comes no goodnesse, but in Inobservations, Inconsiderations, &c. Fourthly Note that *A. S.* the Pamphletter here acknowledgeth him a *man*, and after a *Divine*. pag. 3. yet but now he questioned whether it might not be some *Domina Catharina* that might bee the Authour? And after saith that he *knew not of what sexe or sect he might be*, pag. 3. And that he was discribed by *a common name which is more ordinary among beasts*, pag. 8. so he calles the name *Well-willer*. Thus *A. S.* the Pamphletter. To which we Answer, that the man is such a bundle of *Contradictions*, that we cannot tell how to touch him least like a rotten carcasse he fall all a peeces. Hath he not so much Grammer as to know what Sexe *he* is of? he saith heis a man yet doth not know his sexe. Is a *man* a woman? Is not *man* a distinction of sexe? Is a *Well-willer* a common name like that of beasts? Have Beasts *Wills*? and morally *good*? Is not *A. S.* more like the name of a best then *Well-willer*. Is he a Divine, and opposite to the

Pamphletter *A. S.* and doth not the Pamphletter *A. S.* know his own Sect, and so to guesse at the judgement of the Author of *C. C.* Is *A. S.* in his witts? or in his honesty? or it in him? that dares thus dash untruths one against another, and sport with lyes as with a tennis ball that kicks and flings and throwes as if a *Bethlehem frantick*, like *Solomons Firebrand-flinger*, or his *restlesse-raging-laughing-man*. He seemes to feare least a woman should be the Author of the *Coole Con.* But let him bee sure that after once reply to his verball wordy refutations; if he duply, Mistris *C.* or some such able good woman as wrote that notable letter mentioned in the booke of Martyrs to Bishop *Bonner*, shall answer him: for by that time that hee comes to a second reply hee will fall low enough, for *Iaels hammer, or the womans peece of millstone in the judges*, to conquer him. I meane a womans penne to confute him that in his replyes evaporates into nothing but words already; and next will into wind. Thirdly, for his Figgdotes (for they are as unlike to reasons as to rasins to prove the Author of the *C. Conf.* imprudent, *As because he would bee begging a quarrell with the Scotch Commissioners*; let all that reade that booke speake their conscience whether there be in it the least intimation of *begging or borrowing* of a quarrell with any, much lesse with the worthy Commissioners whom the Author of the *C. Conf.* hath more honored with his penne and his publike prayers, then ever the Pamphletters Observat. Consid. or his answer to the *C. Conf.* will bring to the worthy Nation of Scotts; whereof *A. S.* the Pamphleter is one of the worst flowers, if not the weede that would ore-runne the Garden of these Churches. To speake plaine, if this *A. S.* be let thus to goe on in his snarling and biting at every orthodox modest booke, and honest man that is the Author, he will prove a very *Incendiary* as much as in him is betweene the two Kingdomes. For the man is well, nor full, nor fasting. For in his second and third reason, he is angry that the *Coole Conf.* answered for the five Ministers; and that they themselves did not answer for themselves; and yet his Ghost *A. S.* is madd because they have said so much as they have in their Appologie. He saith that the five Ministers are very able men according to all *wise mens* judgement, & yet his second self *A. S.* doth not think them so, whiles he calls them in that booke *dissenters from all Protestant Churches, erronious, inconsiderate, &c.* Should seeme therefore

Prov. 6. 18.
Prov. 29. 9.

fore that the Anſwer of the *Coole Conf.* is not one of the *wiſe*: yet he is confident that he wiſely condemnes the Author of the *C. Con.* of want of wiſedome, though it bee upon a reaſon that hath no witt in it: For the Author of *C. C.* did not in anſwering for the five Miniſters preferre himſelfe before them, but being by a gratious Divine providence none of the Aſſembly, he was willing voluntarily in all humility to bee ſubſervient to them in the cauſe of Chriſt, whilſt they and a few others of their judgements beare the brunt of the arguments of the Aſſembly. Thus was it a mercy, not a miſery (what every ambitious itch vexeth the Pamphleter that his calling or parts or capacity could not advance him thither) in that the Author of *C. C.* was none of the Aſſembly, God reſerving him to doe more ſervice out, then hee could thinke himſelfe able to doe within: for all good Miniſters as things ſtand, cannot be Members of an Aſſembly of adviſe, and yet may not the Pamphleter *A. S.* without high preſumption charge all ſuch not admitted to the Aſſembly with want of wiſedome more then others; or the Parliament with perticular diſreſpects to ſuch as inſufficient. I would the Parliament would give this *Envious man* his due thankes for ſowing tares to alienate as much as in him is the hearts of men and Miniſters not inconſiderable, from the Parliament yea of it from them, now that in this ſecond Pamphlett he hath againe attempted it: For the buſineſſe betweene the Apolog. Narrat. and the cleared Reformat, that *this Reformat was no confutation* (as *A. S.* ſaith) *of that Apologie* of which *A. S.* the Pamphletteere ſo much tatled, pag. 3. that the Author of the *C. C.* may not ſeeme againe to this Pamphletter to *begge a quarrell* as before he charged him; it is referred to the Readers view of the *C. Conf.* there to judge: *Of both which, viz.* of the Apolog. Narat. and the reply of the *Reformat. cleared* in ſome maine paſſages concerning this point, we preſent a coppie in the margin, and bottom of the Page.

Good

Reformat. Pag. 23. *Two maine objections are made againſt the principles and practiſe of the order and governement of the Reformed Churches. One is that there is no neede of authoritative power of Presbyteries, and Synods, and that the exhortation of particular Churches one to another, the Proteſtation of one againſt another, and the withdrawing of communion one from another, may be a ſufficient remedie, and no leſſe effectuall againſt all offences then Excommunication it ſelfe; eſpecially if the Magiſtrate ſhall vouchſafe his aſſiſtance, and enterpoſe his authority, for ſtrengthning the ſentence of* Non communion.

Apolog. There is not one word in the Apologies diſcourſe of this point to extenuate the

the power of *Synods*; which being according to the Scriptures, they hold them in the higheſt eſteeme that ever the Scripture advanced them to. And on the other ſide, they there give us an expreſſe, that beſides the ſaid exhortations, proteſtations, and Non communion, that they profeſſe themſelves ever to ſubmit, and alſo to be moſt willing to have recourſe to the civill Magiſtrate interpoſing a power of another nature, upon his particular cognizance, and examination of ſuch cauſes.

Reformat pag. 21.22. *To the ſaid objection we anſwer*, 1 (for there are 5. Anſwers by way of direct confutation) *that this objection ſuppoſeth a caſe, which hath not beene found in the Church of Scotland for the ſpace of eighty yeares, and beleeve was never heard of in any of the Reformed Churches, except thoſe of the* Separation: *the pronouncing of Non communion or Excommunication againſt a whole Church. Our Excommunication hath beene executed but ſeldome againſt particular members, never againſt a whole Church, and we thinke never ſhall be; and therefore this imaginary feare of that which never falleth out, is not conſiderable, rules are made for ordinary, and uſuall caſes.*

Apolog. Who that have ſeriouſly read and weighed the Apologie, and therein their diſclaiming of the Separation propetly ſo called, their owning the Churches of Scotland and many in England for true Churches, their juſt account of their practiſe in Holland, and their proceedings towards the Church miſtaking, would after all this call the Apologizers Churches, *Churches of the Separation*; unleſſe withall they expreſt they meant Separation from the Prelates waies, as Scotland & England now do. But what ever true Churches be named, we ſee no reaſon, but that they may be incident and liable to fall into that caſe of having to doe with a whole particular Church erring; eſpecially till thoſe ſwarmes of *Anabaptiſts, Antinomians, &c.* which have beene ſo oft intimated and ſounded in our eares, bee allayd. You (brethren your ſelves) ſuppoſe more, and therefore you may ſuppoſe the leſſe. For in your ſecond anſwer to this objection (as you call it) you ſuppoſe that *two, or more Churches may mutually proteſt and pronounce the ſentence of non communion* one againſt another. *In which caſe, ſay you, pronuncing of non communion would prove rather a meane of diviſion, then of union, and there would bee no remedy (when the cenſure is mutuall) to compoſe this difference, unleſſe there bee a common Presbytery, or Synod made up of the whole.* To which we anſwer, that this caſe hath befalln Provinces, and nationall Prelaticall Churches, in matter of Excommunication too, each of them having a ſeverall Pope in them have excommunicated one another. And we ſee not that Antidote in one of the waies you mantion, namely, a *Claſſicall Provincicall Presbytery*, but that one provincicall Presbytery may proteſt againſt and excommunicate the other. For the other way (for you propound two, and we are willing to take the beſt) nmely, a Nationall Synod, gathered and guided according to the Scriptures, we willingly imbrace. And they that will not take the judgement of ſuch a Synod, having no Scripture to alledge juſtly, againſt their reſolutions, let them fall into the hands of the Magiſtrate, the preſerver of the publike peace. This ſame reply ſerves to your third and forth anſwer. We neede add but a word in reply to your fifth anſwer, wherein you demand *by what probability it can be made to appeare to any rational man, & indifferent minde, that no authority ſhall be as vaild as authority againſt the obſtinate, that* Via admonitionis & requiſitionis *is equall with* Via citationis, & publicæ authoritatis? To which we anſwer, that if it be ſtated that that is *authority*, which is Scripture authority (& not elſe) & that to be moſt valid that convinceth & conquers *actus elicitos, the mind*, rather then that which dothonly manacle & conſtraine, *actus imperatos, the outward carriage*; the demand is ſoone anſwered. Is the way of admonition, proteſtation, & non communion no authority? is that no authority that tells us *we muſt give no offence, Better a millſtone were hanged about ones neck, and he caſt into the Sea, then to offend a weaker brother. That we were better not eate fleſh then to of-*

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fend, &c! Or is it no authoritie, when a whole Church after fasting and prayer, and clear disputation, shall tell the obstinate erring, that upon those grounds they will withdraw from them as from *from Heathens and Publicans*? the truth is, that the prelaticall men have made much use of this your ease alledged to plead for Bishops, as most necessarie to keepe Churches in union. But Gods authoritie held forth to us in the judgements of Nationall Synods according to the word, will prove more effectual then any humane instituted way, whatsoever, to unite Churches

Reformat. pag. 24. *The other objection is; that by this authoritie and order of government, one Church hath power ouer another: which is contrarie to that libertie and equalitie Christ hath endewed his Churches with, and is no other but a new prelaticall dominion set ouer the Churches of Christ. To this (say you) we answer. 1 That we are far from imposing any such collaterall power. The power which we maintaine is aggregative of the Officers of many Congregations over the particular members; in which (as in the naturall and politick body) one member is not subject to another, but is to the whole. 2 It is say you a miserable mistake to compare Presbyteries and Prelates together. For the Courts of Prelates are altogether forrain and extrinsecall to the Congregations, over which they rule. But the power of presbytaries is intrinsecall and naturall, they being constitute of the Pastors and Elders of the particular Congregations over which they are set. So that another without themselves doth not bear rule over them, but all of them by common consent doe rule over every one; which is no more then for a member of a particular Congregation, to be ruled by his own particular Eldership. For they descern no sentanc of excommunication of any member without the knowledge, and consent of the particular Congregation that is particularly concerned therein.*

Apolog. You say you *impose not a collaterall power.* Sure your Lawes doe impose that one congregation shall be subject to the Elders (suppose) of twenty congregations. And the authority of 19 of them is as *collaterall.* The congregations every one chuse their own officers to rule over themselves in the Lord. But we heare not you say that they chose their Officers to rule over themselves and others; though we hear you say that the Officers themselves are ready enough to consent so to rule: which is as extrinsecall as Episcopacie, if Episcopacie be as intrinsecall as Presbyterie. For are not Bishops chosen by the people at their instalment; where customarily people are allowed to make any just exception; and hath in part been practised in England, though with little successe in their domineering time? Just as anciently, (as *Hieronimus* tels us) *Vnus eligebatur qui ceteris preponeretur, &c.* To avoid schisme one of the classicall Presbetary was chosen to be as chair-man over them all in their Consistorie, who from being so annually, at last became so for his life time, and so hence was born Episcopacy. Besides we know that the Bishop and his Chaplains Chancellour, Archdeacon, Regester, &c. were parishioners within their own Dioceese, if not Elders or Officers in their severall congregations And people formerly have been as willing they should reigne, as ever any people were in your Kingdome to have the Presbyterie over them. And the Bishops on the other side did as cunningly comply with the Congregations; they grounding their Court proceedings upon the Church-wardens or Parish Elders presentments upon the peoples complaints and testimony, and did not passe an Excommunication without the subscribtion of the hand of a Minister or two of the Archdeaconrie, or Countie-Presbyterie; and at last of all, the Excommunication was not pronounced without the consent of the Minister of the particular Congregation. So that it is clear, it is not peoples consent onely, but if according to the Word, that makes a Governement lawfull. God hath chalked out to us patterns of people chusing Officers for the congregation. And congregations chusing men for Synods or Conucels, but not (as we conceive) of chusing men to make middle classicall Presbyterie.

Good reader observe here again how this Pamphleter labours

to

to raise another, (if he could) begging the Author of the *C. C.* to enter into a confutation with the worthy Scottish Commissioners. But better *A. S.* were kickt out of this Kingdome for his sawcy turbulent spirit.

A. S. Pag. 3 *If this Anonymus device had imitated the prudence of others, his booke needed not to have been suppressed (as it is) in nature of an infamous Libell.*

Answer. If the Phamphleter had been a man read in bookes, he would never have vsed *Anonymus* as a terme of disgrace.* And if he had eyes to see at the most Booke-sellers, or a tongue that was willing to tell the truth, he had never told this infamous lye, or at least untruth the *C. Conf.* for certaine was lawfully Licenced. The Pamphletter may yet see it, on part of the Coppy, and in the Sationers book. That three hundred as the Printer saith were for a time taken by one, it was done by the same illegall violence as the Pamphleter A.S. takes away honest mens good name. Six hundred were sold, and one hundred may yet be bought in open shop by the Pamphleter, if his small imployment bring him in money to pay for them. The other are promised to be restored, or the Law promiseth to fetch them with advantage. A learned Judge the Lord *Bacon* (as I remember) that was not ignorant of the true derivation of a Libell, was pleased to say that a Libell was a ly, and a bell to ring it up and down. Now whose clapper was this that saith a licensed booke and commonly sould, is a Libell suppressed? * The Author was modest, not accounting himselfe worthy to wright his name in print, or thought as good subscribe nothing as only two letters, especially if they had been A. S. as the pamphleter did to his observations. In every booke to be reproached that hath not the Authors name? then A. S. will dare to dispise some bookes of the old and new Testament.

* Many a worthy writer is coted by *Beza* and *Parcus* by the word *Anonymus* but never by the name *A. S.* *Anselme* would not put his name to one of his excelent bookes.

* Sure *A. S.* in this did wittingly tell a lye. For since this was printed, he enquired whether the booke were not suppressed, as I can bring good proofe of it.

A. S. Pag. 3. *However the Quinqu' Ecclesian Ministers admit not Women to judge of controversie, in Doctrine or in Ecclesiastical censures, yet it is but a particular opinion of those 5. and of some others.*

Ans. To this we say no more, but only intreat the reader to discerne by these words, of what opinion A. S. and all his Sect are that jumpe with him; and whether he be sound, or if so, whether sober enough to wright for discipline? Hee is like the wanton Poets that could not be wittie without a woman in the sa-

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ble. Before he had *Domina*, and Miſtris I know not who, and now *Domina*, all the women he can get into his jeere.

A. S. pag. 3. *How ever all Independents be not Anabaptiſts, yet all Anabaptiſts, Sectaries, and Hereticks at this preſent about London pretend to be independents: The Anabaptiſts here in London for the moſt part agree with the Independents in all things ſave onely in delaying Baptiſme of infants.*

Anſ. Becauſe A.S. is an *Animal*, & an Aſſe is an *animal*, will it follow therfore that *A. S.* & an Aſſe are all one? If *A. S.* ſaith *no*, then we may as truely ſay *no*, to your inference whereby you would make a conſiderable agreement betweene Independents, Anabaptiſts, Sectaries, and Hereticks. If *A S.* ſpeake of *Independency* in the generall latitude of the word, then all wicked men in all Kingdomes of the world, in that their way, are, or would bee *independents*. So this concludes no more againſt us then againſt the Preſbyterians. If *A. S.* ſpeakes of Eccleſiaſticall *independency* in oppoſition to a rigid Presbyterie; then let the world take notice for the preſent of thus much confeſſed and profeſſed by us; That every neighbouring Congregation (for of ſuch A.S ſpeakes, making *London* the bounds) is bound by the word of God; at their gathering to have the adviſe, prayers, aſſiſtance, and right hand of fellowſhip of the other Churches in approbation, on paine of baniſhment by the Majeſtrate, if they be for their evills or errors (as Anabaptiſme againſt lawfull civill Magiſtracy, Iudaiſme againſt the true Meſſias, Socinianiſme againſt the Deitie of Chriſt, and all Hereticks againſt any fundamentall Doctrine) denied communion with the other Churches. Secondly, being gathered, ought to heare one another in matters of giving Offence, on paine of other Churches pronouncing Non-communion againſt them. Thirdly, That the Officers of all ſuch Churches ought brotherly to combine into meetings and Synods to debate and dogmatically reſolve what is meet for all the particular Churches to doe for their particular welfare; and the Churches ought to take their adviſe grounded on the word of God, as Gods authority and injunction.

Acts 11.

Iohn 22. 11. Acts 11. 2.

Acts 15.

And are all theſe with *A. S.* no dependency? or the bond of Divine authority no combination?

If there be any other coercive *dependency* betweene the oppoſites of miſcalled independency, yet this doth not preſently make them better men, or Churches. In *London* there is a dependency

betweene Malignant and Episcopall men in severall Parishes. Yet *A. S.* will not say that therefore these are better Churches.

Away therefore *A. S.* with thy argument, that those that agree in generalls agree in specialls: for then it would follow all alike, *though all dependent Presbyterians are not episcopall or Papall, yet all Papall and Episcopall men are dependent, and therefore episcopall, papall and presbyterian men are the same*: for that is the forme of *A. S.* his argument, and the conclusion he intends, for he saith that *Anabaptists and independents agree in all things save one, and by and by after takes away quite almost that one difference too.* So that if *A. S.* his forme of argument bee good that way against the *Independents*, it is as fully good (the way we urge it) against the *Presbyterians*. So that now *A. S.* is notoriously out in his logick with which hee was so briefe in his observations.

A. S. pag. 3. *The Anabaptists here in London for the most part agree with the Independents in all things, save only in delaying of Baptisme till the time that the parties to be baptized be of age sufficient to give an account of their faith, and in rebaptizing such as are baptized in all other Churches, save those of their owne sect, as I have heard of themselves. Sundry of the Independents also hold them for very good men, as they declare to the people in their sermons, what ever they write to the contrary. Many of them also hold the Anabaptists errors very tolerable, which is the cause so many daily fall away from Independency to Anabaptisme, and that not without just cause. For if the Independents stand to their owne principles, and hold no men to be members of Christs Church, or visible Christians till they be able to give an account of their faith and motion of grace that they feele, what neede they to christen those that are not visible Christians?*

Answ. Now you may discry what the designe is, we had it but intimated afore, now it is spoken out lowdly and lewdly, viz. To vote the five Ministers and others of that judgement (for A. S. intends in this his reply to the *C. Conf.* to winse and throw his heeles further then ever before) to be Anabaptists. Ah thou A. S. dost thou bray forth that we hold universall redemption, if not free-will too, as *some*, I say *some London* Anabaptists doe; if information may be beleeved? doe we question and scruple *at this lawfull warre of the Parliament*, as *some* other Anabaptists doe? doth not the Apologie professedly cleare the five Ministers; & our disputes, sermons and practises, vindicate us from Anabaptisme? If all these be not testimonies enough, thou shalt see, if you will

see

ſee, ere long God permitting our treatiſes in print. Learned Mr. *Ainſworth* as ſtrict an Independent as he was, hath at this time extant commonly to be had in *London*, a learned Treatiſe againſt the ſeverall tenets of the Anabaptiſts. And therefore wee know not where A. S. will finde his Independents approving the Anabaptiſts in their Sermons, or elſe where; otherwiſe then to forbeare *cenſuring* them for loſt men, for which ſenſure wee have no rule. Yea let A. S. ſpeake whether in his conſcience (which ſeemes large enough) whether every one that ſcruples at the Baptizing of his Infant child be to be excommunicated out of their Presbyterian Church, or to bee accounted ſolely for that opinion *unregenerate* and in *ſtate of damnation*? *If any fall away from Independency to Anabaptiſme*, as A. S. here chargeth, then ſure thoſe Independents were not formerly Anabaptiſts, though A. S. would make Anabaptiſts and Independents all one. Some have fallen from Presbyterians to bee Epiſcopall or Papall, are therefore theſe in A. S. his judgement all one? There be that will aſſert *that the way from a full claſicall Presbytery to Epiſcopacy is plainer and readier, then from us to Anabaptiſme*, and *Hierom* and *Antiquitie* ſhall be judge. *Scultetus* upon *Tim.* and *Titus*, ingeniouſly conteſſeth it. ☞

And for A. S. his medling with the principles of the Independents (as he calles them) touching Baptiſme, he talkes *idely* & *ignorantly*, being (as ſome doe ſay) a *Civilian* by profeſſion (a wonder therefore he is not Epiſcopall for beneath he ſpeaks of churhing) and an *incivilian* in practiſe and manners witneſſe his bookes; but that we are otherwiſe buſied as yet, thou ſhouldſt heare at large what wee hold touching Baptiſme; clearely according to the Scripture, for preſent onely thus much, viz. that wee hold that the children of viſible true Chriſtians have a viſible right to Baptiſme. Secondly, That Baptiſme doth admitt one to be a member of the univerſall viſible Church, and not of a particular congregation, as the *Eunuck*, &c. were baptized though neither in a Church fellowſhip, nor into a Church fellowſhip. Theſe enough at this time to ſhew that A. S. his Gordian knott (as he thought) is but a knot in a ruſh. 1 Cor. 7. Acts 8.

A. S. pag. 4. I ſhall pray the Chriſtian Reader and him both (that is the Author of the *C. Conf.*) to excuſe me if without any reſpect to his perſon I refute his booke as it deſerves.

Anſ. I wonder where thou wilt have that *Chriſtian Reader* thou doſt pray to, &c. unleſſe it bee thoſe that reade to confute thy Booke or hate thy manners, or to make merry at, as with *Scoggin*. For wiſe men doe thinke that few men of either judgement will reade it; the man hath ſo mar'd his matter with *vapouring, gingling, jeerings untruths, abuſe of quotations of Fathers, prophaning the Scriptures*, contr dictions, all which being taken away, there will be nothing almoſt left in the book, but a grimme *Sceleton*. If this ſelfe contradicting A.S. did not know in his conceipt who the Author of the *C. C.* was, why doth he ſo confidently ſay that he is a *Divine*, a *Doctor*, one *not choſen to be of the Aſſembly*, a man of *apparent piety*? yea why did he conferre with one, that can bee produced as a witneſſe about the Author of the *C. Conf.* A.S. naming one by his name; ſaying, he ſhewd not learning in his *C. Conf.* Sure A. S. in his conſcience is confident that bee knowes the Author of that *C. Conf.* Therefore you may be now ſure that A. S. in all the evill and injury he offers to the Author of the *C. Conf.* is *conſulto nequam* as willingly as wittily wicked, againſt *degrees, Divinity*, and *apparent* piety in his apprehention. "*Habemus confitentem reum*; And the law ſaith that he that confeſſeth he hath "done ſuch a wickednеſſe is to bee puniſhed as if hee had done it "though he did it not: yea the Scripture ſaith ſo. Inſtance *Da*-"*vids* puniſhing him that lyingly ſaid he had killed *Saul*.

A.S. p. 4. *For feare leaſt good men be deceived under pretext of his pretended pietie yea apparent piety*, p. 5. *& his many Ahs & deare brethren*

Anſ. It may be this A.S. never heard of that moſt ſure ſpirituall practicall & experimentall Maxim of the moſt conſcientious Divines grounded on the conſtant example of the *Phariſees*, that *the greateſt cenſurers have the worſt hearts*. And hath forgotten the other civill Theorem; *That a lyer had needе of a good m morie*. A.S. ſaid but now, that he knew not the Author of the *C. Conf.* yet now he knoweth, that he hath *piety*; but thinkes (as if he were the *ſcarcher of hearts*, and the Iudge of *anothers ſervant*) that his piety is but a *pretext*. *Iudge not O* A.S. *leaſt thou be judged, Mat.* 7. 1. But reade thou *Jam.* 4 12. yea A.S. confeſſeth that the *Auth. of the C. C hath ſo much apparent piety, that he feareth good men may be taken with it*. Prethee A.S. wold'ſt have us rather beleeve thy *non-apparent piety*, or thy *apparent impiety*, againſt the *apparent piety* of the Author of the C. C. by thee confeſſed? wee had neede uſe more *Ahs* to lament

lament thy fillineſſe and ſinfullnaſſe in contradicting and abuſing apparent piety; and jeering an honeſt man for uſing the words *deere brethren*, when as thou *A. S.* doſt value (in thy book calld *Obſervat* &c.*) the word *brethren* without the word *deere*, at a very *deer* rate and at a high price; liſting it up as a ſigne, and enſigne of your aſſured full reſpect when uſed by you Sure by all that *A. S.* hath ſaid (to which we now reply) *A.* S. is juſt like a notorious prelaticall Prieſt one *Phipps*, on which name there is a tart Engliſh proverb, which I will not name it leaſt I ſhould ſpurre this *A.* S. to much, who accuſed a godly man for eating fleſh on a Fryday, to which the godly man replying, ſo doe you Maſter *Phipps*; *Phipps* replyed, ſo I did but not with the ſame heart, which anſwer we could not conſtrve, but by underſtanding *Phipps* his heart to be worſe.

* Epiſt. pag. 3.

A. S. pag. 5. *He would make the world beleeve that the Scotts Commiſſioners acknowledge ſome defects and errors in diſcipline*, pag. 1. *which againſt the known light of their conſciences they will not reforme.*

Anſ. Thou laieſt to the charge of the C. C. things that he never thought therefore to cleer him, I'le only produce here the 1 pag. of the C. C. ſo farr as it concernes this particular; and let the world judge.

"Reformat. *Whileſt We the meaneſt of many, &c. wait for uniformity in Religion, ſo much deſired by all the Godly in the three Kingdomes; unto which an enterance is made by a ſolemn Leagve and Covenant.*

"*Apologet.* We approve (worthy bretheren) your expectation as juſt, and confeſſe our own deſires of it, ſo as *Reformation* "be not taken *indebite* in a ſtrict ſtinted ſence, but acording to "your latitude expreſſed pag. 15 *We are* (ſay you) *neither ſo ignorant, nor ſo arrogant as to aſcribe to the Church of Scotland* (its "your own phraſe) *ſuch abſolute purity and perfection, as hath not "need, or cannot admit of further Reformation.* So you. A golden, or "peace ſignifying ſpeech as if dropped from the mouth of ſome "*Chryſoſtome*, or conceived by ſome *Ireneus*; pluck you that end, "and we the other likewiſe, and we ſhall be faſtned with a *Gordian* "knot, Thus far the *C. C.*

A. S. pag. 5 *He falſifieth the Covenant, in adding ſome words to it which corrupt the ſence.* pag. 1. pag. 3. *And that to extenuate his* PERIVRY *inferres, cleering and expreſſing thoſe equivocations, and menta-*

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and mentall reſervations which before he concealed pag. 4. And pag. 12. *A. S.* goes diſperately on thus. *The Pamphleter* (ſaith *A. S.*) *to ſhew his witte & skill, and how cunningly he can draw the guilt of Perjurie upon himſelfe, has recourſe to ſom- mentall reſervations, whereby he ſtrangely tortureth the Covenant againſt the text. He telleth us that* "the Covenant only ſaith the reformed Religion in Scotland that "is, or ſhall be, and till further reformation we will preſerve it "againſt our common enemie. *But never a word in the Covenant of* "the reformation of the Religion in Scotland, that is or ſhall be, "and till further reformation. *This is an adition to the text a falſification of the Covenant. The Covenant ſpeaketh only of an endeavour of the reformation of Religion in England and Ireland, according to the word of God, and the example of the beſt reformed Churches, whereof it ſuppoſeth that of Scotland to be one. Since it ſwareth to preſerve it, neither could the Covenanters ſware to preſerve it, if they thought it deformed. for that were to ſweare to maintaine deformity in Religion. And this may be confirmed, for indeavour is of a thing intended, yet not exiſtent, but preſervation is of a thing already exiſtent, ſo A. S.*

☞ *Anſ.* Here let all England that is for the Parliament, having taken the covenant, looke well to this *Troubler of the State*, and *Make-bate* between the two Kingdomes. For here he breakes out inſufferably to accuſe England of PERIVRIE in the perſon of the Author of the *C. C.* To make this evident, firſt Let us ſet down exactly for matter and manner of penning and printing, and that to a point, all that the *C. C.* hath in the pag. by him quoted thus.

Obſerve reader that this immediately followes upon the former part of the *Coole Conference*, but now alledged, whereby thou mayſt ſee how it coheres.

Of which our endeavour you have a full teſtimony in our League & Covenant, wherein we ſwear to *indeavour the preſervation of the reformed Religion in Scotland*; we ſay of *Religion* and *Reformed*; is, or ſhall be; and till further reformation, we *will preſerve it againſt our common enemie*, that you be not made to retreat from that you have wonne. And that *we will indeavour the reformation of Religion in the Kingdoms of England and Ireland in doctrine, worſhip, diſcipline and government, according to the Word of God, & the example of the beſt reformed Churches.* So farre the Covenant. Where in it is evident as if written with a Sunne beame, that the Churches of England have not ingaged themſelves to come down to you, or doe bind you to come to us, but the common randevous where we muſt all meet is the *beſt reformed Churches*: and that *according to the word of God*, which is that Standard of perfection that

that must weigh and measure out unto us our *uniformity*.

Now let the reader judge whether that A. S. hath dealt fairly and truly in his reporting and repeating the *C. C.* his setting down of the Covenant and his understanding of it. Hath the C. C. added on tittle? Or is it A. S. his ignorance beyond all that can well read English, who know that words in another letter are not additions but explications. For though A. S. writes and prints all in the same letter, yet the Author of the C. C. doth not so. But however A. S. saith that if we take the Covenant with those explications, they are but equivocations, and mentall evasions so that still we are guilty of PERIVRIE. Therefore in the Second place, we demand why A. S. that hath so *lewdly* charged us with Perjury, doth not speake out as lowdly and fully pag. 5. Wherein the Perjury, yea the *equivocations* or (it may be he would have said) *Amphibologies*, as also the reservations consist? Good Reader to save my pen some labour turn back thine eye and read that coppy of the Cooler deliberatly and judiciously, clause after clause, and judge with me againſt A. S. whether there be the least Perjury, equivocation, or mentall evasion in it from the first to the last. I am sure that the Author of the C. C. explains the Covenant according to the sence he received from divers eminent men in the Assembly of both judgments. And it is explained according to plaine inequivocating reason. For should Englishmen sware to maintaine the reformation of Scotland, further then they knew it? we all know competently, that it was opposite to the common enemie, the *Papall* and *Episcopall*; and further, tenn thousands, or the Author of the C. C. (I am confident) do not yet know; that is so sufficiently as to sweare to it if all right when known. It is a hard bone to swallow, to sweare absolutely to a reformation of Religion *as the reformation of such a Kingdome*, without explayning it by the words, *reformation and Religion truly so called*; or the words against the common enemie, or those words, *according to the Word of God*. Which last words A. S. brings in pag 12 as belonging to reformation in *England* not in *Scotland*, looke back else upon his words. Therefore the worthy Commissioners of Scotland doe favour that our interpretation in their Cleered reformation, in their grave profession that *their Church may admit of further reformation*: Yea and A. S. (though unworthy to be named after such worthy men, but only to choake him

Cl. Ref. pag. 15

him with his own reaſonings) ſaith in his reply to the *C. C.* p. 12. *that he doth not beleeve that the Church of Scotland cannot erre*, as the *Romaniſts attribute unto their Church*. Therefore we ſtill would willingly know how any conſcientious man, yea A. S. himſelfe, if ſuch, can ſweare to maintaine the reformed Religion in Scotland without ſome ſuch explication as we have made according to the words of the Covenant, that may ground, him upon a more certaine bottome then is in theſe words, *To indeavour the preſervation of the reformed religion in that Church of Scotland, in Doctrine, Worſhip, and Diſcipline, &c.* It is not the name of *Scotland* or *England*, or the act *reformed* done by either can give ſuch authority to reformation as to ſatiffie conſcience & to embolden it to ſweare to it. So in all this there is but a pious prevention of purjury: where then is the Author of the *C. Conf.* and all *Englands* PVRIVRIE (that have taken the Covenant) charged upon us by A. S?

☞ *A. S.* His charg againſt England of purjury

Here it comes pag. 12. I pray God the worthy Parliament and all good men may take cognizance of it. That whereas the words of the Covenant are, that we ſhall *endeavour the preſervation of the Reformed Religion in Scotland, in Doctrine, Worſhip, Diſcipline, and Governement, againſt the common enemy, and the reformation of Religion in the Kingdomes of* England *and* Ireland *in Doctrine, Worſhip, Diſcipline and Governement, according to the word of God, and the example of the beſt reformed Churches; and ſhall endeavor to bring the Churches of God in the three Kingdomes to the neareſt conjunction and uniformity in Religion, confeſſion of faith, forme of Church Governement, directory of worſhip and Catechiſing, that Wee and our poſterity after us may as brethren live in faith and love, and the Lord may delight to dwell in the midſt of us*: I ſay that whereas theſe are the words of the Covenant; that therefore, according to A. S. his ſence pag. 12. We Engliſh men muſt endeavour to conforme our Churches in all the particulars aforeſaid to the Church of *Scotland* as it is now reformed, or elſe we are purjured, pag. 5. pag. 11. and A. S. gives theſe foure reaſons, pag. 12. Firſt becauſe *of the beſt reformed Churches the Couenant preſuppoſeth* Scotland *to be one*. Secondly, *Becauſe the Covenanters could not ſweare to endeavour the preſervation of the reformed Religion in* Scotland, *if they thought it to be deformed, for that were to ſweare to maintaine deformity in Religion*. Thirdly, Becauſe the *Covenant ſpeaketh only of an endeavour of the reformation of Religion in* England *and* Ireland *according to the word*

word of God; Now ſaith A. S. *endeavour is finis intenti, ſed non adepti, of a thing intended that as yet is not exiſtent, but to exiſt. But preſervation is of a thing already exiſtent, and ſuppoſed to bee.* Hee meanes that *Sotlands* Reformation was exiſtent when wee tooke the Covenant, *Englands* was not, therefore we ſweare to preſerve theirs, till we bring ours to it. Fourthly, becauſe it is ſo expounded in the thanksgiving of the Aſſembly to the *Scotts* Commiſſioners for their booke.

Good Reader ſee here with both thine eyes whether all *England* that have taken the Covenant be not charged by *A.S.* with PERIVRIE if we did not intend in our oath, and now indeavour in our practiſe to make *Scotlands* preſent reformation the platforme unto which exactly to conforme ours?

There bee divers would very willingly know whether any but A. S. doe aſſert this? or whether any conſcientious man durſt countenance A. S. his ſo impious a charge upon ſo many thouſands of godly Covenanters, aſwell of the two Houſes of Parliament as others. For ſay ſome, both pious and judicious; "it were "a tyrannicall (and I ſay Epiſcopal) wrong, a covenant being "concluded to bee taken *according to the ſence of the word of God*, "that then ſome without the State of *England* ſhould interpret it "and call for the performance of it according to what ſence "they liſt to make of it. *Note Reader*

But ſtill *England* ſtands charged with PERIVRIE in the judgement of A. S. if we have taken the Covenant with thoſe limitations and interpretations, viz. 1. As *Religion* is properly ſo ſaid. 2. As *Reformation* is truely reformation. 3. Againſt the *common enemy*. 4. According to the *beſt reformed Churches*; unleſſe we underſtand *Scotland* to be a chiefe, and moſt to be looked at, if not onely. *Note.*

Yet we muſt cleere our ſelves before the world, and our conſciences in the ſight of God, though wee have little hope to ſatiſfie A. S.

We anſwer therefore to A. S. his foure reaſons thus: To the Firſt, *That the Covenant preſuppoſeth Scotland to bee one of the beſt reformed Churches*, our Anſwer is; That ſeeing the worthy Commiſſioners confeſſe that *it may admit of further reformation*, and A. S. peacheth an acknowledgment that *the Scots Church may erre*, and that the clauſe *according to the word of God* is in the Covenant

though A. S. would not have it relate to *Englands* reformation of which more to the fourth reaſon) I ſay in regard of theſe three conſiderations, 1. we cannot (though A.S. & all the world ſhould importune us) but leave the example of the Church of *Scotland*, and ſtick to the word of God, where that Church and the word of God doe not ſtick together. Bleſſed be God for that Reformation that is in *Scotland*: But the Lord diſcover to us as much more for further reformation, as is to be found in his word; now that the Parliament hath called the learned Divines to ſift it out: all which labour of convocating praying, diſputing, &c. might very well have beene ſpared if the Church of *Scotland* as now reformed, had beene an abſolute patterne. The Parliament then needed not but to have ſent for a Coppy of their reformation, and voted it in both their Houſes, and the matter had beene finiſhed.

To the ſecond, *That the covenanters could not ſweare to endeavor the preſervation of the reformed Religion in the Church of Scotland if they thought it deformed, for that were to ſweare to maintaine deformity in Religion*: We anſwer, therefore according to an Order from the Honorable Parliament, *to reade and explaine the Covenant on the next wedneſday after that Order, and to urge the ground and neceſſity of it, and exhort the people to the cheareſull taking of it*, Miniſters did according to the conditions expreſſed in the Covenant *(which the honeſt *Cooler* hath faithfully repeated) *explaine* and after tooke the ſame.

Order die lunæ Septem. 1643.

* Viz. Thoſe named afore. Namely, Firſt Religion properly ſo ſaid. 2. Reformation truely ſo called. 3. Againſt the common enemy till further Reformation 4. According to the example of the beſtreformed Churches. 5. According to the word of God.

To the third, *That endeavour is finis intenti ſed non adempti, of a thing intended, that as yet is not extant, but to exiſt, but preſervation is of a thing already exiſtent, and ſuppoſed to be*; Wee anſwer that A. S. doth not obſerve that ENDEAVOVR is ſeated above, as the head of the Covenant, and the blood and ſpirits thereof runs into the veines of all the whole Covenant as it concernes *Scotland* (which is firſt named and ſo lyes next to endeavour) and *England*, and therefore what A. S. drawes out of *Endeavour* which runs towards *Scotland* as well as *England*. As for the word *Preſervation*, it muſt needes by A. S. his gloſſe import our preſervation of their reformation in *Scotland*, for there it was extant, not to preſerve it here in *England*, where A. S. ſaith it was not exiſtent. And if we ſweare to keepe it *there* againſt the *common enemy*; but adding more words in the Covenant touching Reformation in *England*, viz. *Acording to the word of God, and the example*

ple of the beſt reformed Churches; then I pray A. S. let us ſweare as we ſpeake, and be underſtood as we ſweare, viz. if there bee a *further reformation extant in the word of God, to endeavour that and the preſervation thereof.* Or if you call out for that condition in the Covenant, *according to the beſt reformed Churches*; why may not *New England* be as readily minded as any elſe? If you object that wee ſweare *to bring the Churches of God in the three Kingdomes to the neereſt conjunction and uniformity in Religion, confeſſion, &c.* We anſwer, ſo the Scotts ſweare too, and therefore as the clauſe *according to the word of God* is placed in the middle of the Covenant, ſo they are as well bound to march up to that ſtandard on the North ſide, as we on the South; and both of us to obſerve the word of command in the word of God and the poſtures and motions of our *file-leaders* the *beſt reformed Churches.*

To the fourth, *That ſo it is expounded in the thanksgiving of the Aſſembly, &c.* Before we anſwer to this, letts crave leave to Interrogate A. S. one queſtion (for in his Obſervat. hee is bold to aske the five Miniſters nine tedious ones.) The queſtion is this; That ſeeing A. S. is a ſtranger to this Nation, and hath no publike buſineſſe here that we can learne, and yet hath ſuch perfect intelgence of all or very many materiall paſſages tranſacted in the Aſſembly, whether ſome other did not ſaddle A. S. (ſtanding idle in the Stable) for this hot ſervice againſt the Cooler? Now to anſwer to the fourth reaſon: for the judgmēt of the Aſſembly touching the Covenant whiles in debate; the worthy Commiſſioners of *Scotland* (who, I hope will reproove thee for this booke, as its ſaid they diſliked thy *Obſer.*) can tell thee if they reſpect thee ſo much) that the learned Divines (one I remember, viz. M.S.) ſpake exellently and boldly, the worthy Commiſſioners being then ſilently preſent, that unleſſe the tenor and ſence of the whole Covenant ſhould runne according to, and center upon, that condition *according to the word of God*, they would never yeeld to it. And accordingly the Covenant is penned, and printed and ſent to us by the Parliament: Shall we not beleeve theſe rather then A. S? I wiſh therefore that the learned Aſſembly would procure A. S. due thankes for this untruth caſt upon them.

For they ſay he is a Phyſitian and is out of practiſe, as hee confeſſeth in his Obſervat. Epiſt.

As for the thankes you mention touching the Covenant I never heard of by any, but of A. S. therefore mee thinkes that the Prolocutor or Speaker then being, ſhould con A. S. but little

thankes for accuſing him of putting a ſence upon the Covenant contrary to the judgement of the Aſſembly, for which if hee had done ſo, the Aſſembly would have given him but little thankes. But of the Aſſemblyes thankes-giving for the booke preſented to them we have heard. To which after when A. S. muſters up his 20. Reaſons to prove that it was for the matter of it, and not for the gift or preſenting of the booke to the Aſſembly.

A. S *He might learne prudence in the city or Weſtminſter Hall, but the labour of the fooliſh wearieth every one of them, becauſe he knoweth*
Eccleſ. 10. 15. *not how to goe to the citie. The wicked is ſnared by the tranſgreſſion of his mouth.*

Anſ. God may rebuke thee A. S. one day as he did *Jobs* falſe frinds and uncomfortable Comforters (for A. S. would bee the the *Coolers* friend worthy to be thanked. pag. 6.) for applying truth falſely, viz. to a wrong party. Who can but thinke that theſe ſcriptures might be rather applyed to A. S. that cannot finde the way out of this City to his owne in *Scotland*, but idles and ſtruts up and downe like a vaine *Thraſo* or troubleſume *Davus* in *Weſtminſter Hall*? The *Cooler* hath beene guided by divine providence, calling him to this citie for publike imployment, which hee indudſtriouſly followes: But for this A.S. when the Lord ſhall call to
Luk. 16. thee to *give an accompt of thy ſtewardſhip*, thou maiſt feare leaſt through thy idle, adle miſpence of thy precious time, thou wilt bring in but a ſadd accompt for thy ſoule, as the *unjuſt Steward*, ſo as to be caſt out, unleſſe thou timely repent and reforme. As for the wicked mans inſnarement by the words of his mouth, let the Reader judge whoſe mouth hath inſnared the Speaker, either the *C. Conf.* or A. S.

A. S. pag. 6. As for the reaſons inducing mé to refute this Libell, they were not any ſtuffe in the booke conteined, or the leaſt feare I had that it could worke upon any rationall man.

Anſw. Judge Reader, doth not A. S. his *Bell* now ring out a notorious *lye*, (as the Lord *Bacon* deſcants on the word *Libell*) to call a *Licenced booke* a *Lybell*? as if he had a minde to abuſe authority authorizing it to bee printed, and the Bookebinders for ſelling it? A.S. ſaith he is not moved with the matter of the booke, Now therefore you know what to expect. Hee intends not to ſpeake indeed *to the matter*, yet all along to the value of eight or 9. ſheetes he is much moved with the matter of a little *C. Conf.* of only

two

two sheetes and a quarter; and yet he saith *it will not worke on any rationall man.* Doth not A. S. then here vote himselfe *irrationall*?

A. S. *Magis amator sanans quam adulator dissimulans Aug. Ep. vitia transmittit ad posteros qui præsentibus culpis parcit. Sen. Protervos tunc melius corrigimus, &c. Greg.*

Ans. Once for all to A.S. his quotations of the Fathers and other Authors (with which he is very briefe). We say first, that herin A.S. thou shewest no Scholarship for a Schoolemaster would whip his Grammer Scholar if he could not turneh is *Polyanthea* to any common place, and construe it, and apply it aptly to his theme. The *Coole Confer.* which thou accusest of want of learning (because unlined with thy fustian quotations) did use all grave plainesse in his reply, with all respect to the worthy Commissioners in their cleared Reformation, where they have written thee an excellent coppie of gravity if thou wilt learne it. Secondly, that thy quotations reprove thy selfe; and thou knowest the vers, Its a shame to a Doctor, when the fault he objects to others *reproves himselfe.* Thirdly, that if this were away of confutation, I am confident that the *C. Conf.* could loade thee with quotations, and that in languages, which thou canst not so much as reade. Fourthly, that the commendation of a man is to bee learned in his owne faculties and way. A Doctor of *Physick* should not be a *Solicitor*, and meane while through insufficiencie in Physicke loose his practise. Fiftly, Quotations in a controversie, should bee apt, to cleare somewhat in dispute, and not meere morall descantings in Latine to English readers. Hence forward let A. S. pardon us if we passe by his cumbersome quotations, and foppery Poetry.

A. S. pag. 7. *That among other things my ayme in answering the C. Conf. was to comply with the desires of those my worthy friends that moved me hereunto.*

Answ. Good Reader observe that here wee have A. S. confessing that he was sett on by others, and those also *worthy* friends of his * I prethee A. S. intreate those thy worthy friends thou meanest, to own thy book so as the Citty may know of it, if thou hast said true, for thou hast spoken desperate things in thy booke, charging the Assembly with false glossings on the Covenant, and the Kingdom with perjurie. Now we would willingly know whether any are of *A. S.* his minde? If none own it but *A.S.* he wil be

* A Note for *A.S.*

pasted up upon posts in the Title for a —— and left to beare his burden alone.

A. S. pag. 8. saith that the Cooler did not so much feare confutation as castigation.

Ans. Well confest *A. S.* that the Cooler doth not feare a confutation of such plaine truths as are therein contained. And he is the more fearlesse because *A. S* in nine sheetes can doe no good against it, consisting but of nine leaves.

A. S saith that *C. C.* ends his booke with &c. intimating something behind, and after *Finis* assuring us of nothing behind.

Ans. If the *C. C.* did put the Finis (of which he altogether doubts) as he did the &c. It might be understod by *A. S.* that though the *C. C.* wisht for a *Finis* an *end*, yet *A. S.* would have an &c. witnesse his Observat. and this reply to the *C. C.* But the the truth is so farr as I can learne the *Finis* was the Printers. And the &c. was of the matter of the Scottish cleered Reformation; which the *C. C.* did forbeare further to repeat by way of retorsion, out of his respect to the Grave Commissioners.

A. S. pag 10. doth mostly nothing but raile, and jeere upon the innocent Tittle, A *C. C.* with *Igneus vigor, frigida maleficiata, Nosedropensis* &c.

Ans. If this were a way of confutation, we could match his *Igneus vigor*, with telling him of his *ignis fatuus*, we could match his *frigida maleficiata* with minding him how he is *maleferiatus et furiatus*; and sute his *Nosedropensis* with admiring his *fierifacies Æneaneasensis*. But I profes I am sorry that I have answered to any of his verball scurrulous Jeapes (as *Chaucer* cals them) my purpose therfore is to make a catologue of all *A. S.* his unchristian revilings, and stage-play fooleries in the 1 pag. of this answer, and annexe for confutation, only the words of *Michael* the Archangel to the contending Divell *Jude.* 1. 9. (for the Apostle else where calls railers Divels*) *the Lord rebuke thee*; and so henceforward slightingly to passe over all such stuffe of *A.* S. but that which calls for an answer necessarily.

* 1 Tim. 3. 11. 2 Titus 2. 3. μὴ διαβόλους 2 Tim 3. 3. Ἄστοργοι— And Iudas is called. Iohn 6. 70. Διάβολος, for betraying the truth.

A. S. pag. 10. hath this Passage considerable to be answered wherin he chargeth the C. C. for jeering the Scotts Commissioners *for their saying, we are neither so ignorant, nor so arrogant as to ascribe to the Church of Scotland such absolute puritie and perfection, as hath no need, or cannot admit of further reformation*: And the jeeres in the

the C. C. should be his calling those words of the Scotts Commissioners. *A golden, peace signifying speech, as if dropped from the mouth of some Chrysostom, or conceived by some Ireneus.*

Ans. Let the Lord judge of the Coolers heart; and let all the world (excepting only *A.* S.) of his words, whether there was, or is in these words the least intent or attempt to jeere?

A. S. pag. 11. *Upon this he groundeth a latitude of Religion, (as I beleeve) greater then that of Noahs Arke, to receive all sorts of cleane and uncleane beasts: But we desire to know of what Latitude he would have it, as if it shall receive Brownists, Anabaptists and Independenters of New-England, who intereſſe all the people, yea Women too, to judge in matters of Religion, and in all ecclesiastical censures whatsoever.*

Ans. Noahes Arke received *cleane and uncleane*, and therefore a greater Latitude there cannot be. Doth not therefore *A.* S. abuse the Scripture or reprove it, for that Latitude in the Arke. For a little after *A.* S. compares the C. C. explanation of the Covenant (which expresſely *A.* S. calls Perjury) to the Latitude of *Noahes Arke*. Judge Reader, for I would not be mine own judge in this. Such a Latitude of Religion, of receiving men of unclean lives, and clean lives to the holy things is easily found at every communion amongst some prebyterians. But A. S. will never find Women admitted into any Churches whatsoever of the miscalled *Independents* that are in regular Church fellowship, permitted to judge in matters of Religion and ecclesiasticall censures; or Brownists and Anabaptists truly so called and so professing themselves admitted into their Churches. But the worthy Ministers of New-England now present, find thee a man desperate in telling untruths; forging a thing never heard of, touching that authority of Women.

A. S. pag. 12. *The question is whether the Church of Scotland doth erre if it will not receive the Independent Anarchie, and papalitie into every particular congregation, in permiting their consistorie compounded of one Minister, and two or three ruling elders, to judge of so many hundred persons &c.*

Ans. doth A. S. understand Greeke, and Politicks, and himselfe, to call the Church way an *Anarchie* and yet to say hundreds are judged by one Minister and two or three ruling Elders? To say that two or three ruling Elders and a Minister governe hundreds, and yet but now said that the Church way intereſts all to judge in matters ecclesiasticall? The truth is that the businesse in this

See the troubles of *Franckfort.*

this point between us and the rigid Presbyterie is much to that effect as was in the Englisſh Church at *Frauckfort*. The Formaliſts that ſtood for the common prayer booke would have no more of that Church to judge matters, but the Officers of that Church.— The other, viz. the through reformers ſtood for a Libertie of appeale if need were, from thoſe Officers, to all the brethren of the whole Church. So are we contrary to the Presbyterie. They would have only the Elders and Miniſters of each congregation to be in power to rule, we would have according to the word all the Churches reſpectively as Judges on all juſt occaſions. And ſo *papalitie* is gon. blown away by the Church way, be it *regularitie*, or *Anarchie*. For even eccleſiaſticall *Anarchie* if A. S. had bethought himſelfe is contradictorie to *Papalitie*, as politick *Anarchie* is to Monarchie. Not that we yeld the Church way to be Anarchie but *Democratie* in caſe of appeale from the Officers to the whole Church; which alſo is as flatly contradictorie to *papalitie*, as is inconſiſtent with Anarchie.

A. S. Pag 13. *The Author of the Cool. Conf. applieth to the Apologiſts what the reformation cleered faith of ignorant and ill enformed people only.*

Anſ. Call the C. C. to cleere this. *vous avec* C. C. Reader heare the C. C. and then judge.

C. C. "Reform. *We find our ſelves bound againſt the prejudices, and* "*miſtakings of ſome who in the dark are afraid of that which they know* "*not, and ſuffer their affections of love and hatred to run before their* "*underſtanding; and againſt the miſ-repreſentations and indirect aſ-* "*perſions of others who do ſo commend their own way, that the reformed* "*Churcher thereby ſuffer diſparagement; to give that teſtimony unto* "*the order and government of the reformed Churches, and particular-* "*ly of the Church of Scotland whch they doe well deſerve.* To which "*C. C.* Anſwers. Ah deare brethren, why would ye ſpeak thus? Do "theſe expreſſions (in the judgement of *candor*) ſuit with your "profeſſion, pag. 2. *where you promiſe that you indeavour nothing* "*but a ſimple and innocent manifeſtation and defence, without deſire or* "*intention to give the ſmalleſt offence to any who fear God love the* "*truth, and, &c.* So you. Let an impartiall Angel ſpeak, whether multitudes of gracious hearts are not juſtly offended at this bitterneſſe ſo unſeaſonably adminiſtred, and applied too, to wrong perſons? Ah, how eaſie is it by our ſelf-miſtaking hearts

"(like

" (like the ſorry Artificer that makes two cracks, whiles he is pat-
" ching and hammering up one) rather to cauſe prejudices, then
" cure them. You may be confident (let all the world look upon
" the Apologie and judge) that the *five Memcers* of the Aſſembly
" caſt no prejudices upon you, to whom you have ſo haſtily repli-
" ed. And for private barkings of inconſiderate and inconſide-
" rable men, they are either unknown or un owned (as is ſuppo-
" ſed) by men of your gravitie. All wiſe men generally are ſilently
" intentive, expecting not paper replies, but diſputed Poſitions
" from the Aſſembly, grounded on Scripture. And therefore this
" paper comes abroad only to beſeech that on either ſide there
" may be committed no more breaches of the peace Eccleſiaſtick,
" and to leave the Apologie (if it may be) under the ſame candid
" opinion that rayed forth upon it afore this cloud came and
" interpoſed. Sure if the Houſes of Parliament allow any of the
" Aſſembly differing in opinion touching the matters propoſed
" to them (whereof Diſcipline is one) to preſent their judgement
" with their reaſons unto the ſaid Houſes; you cannot judge it a
" crime to ſend forth a *prodromum* preſented to the Parliament to
" tell them and you how farr they cloſe with you and other refor-
" med Churches, and diſſent from the Separation and Browniſts.
" And therefore have not deſerved to be whipt with a reply. Par-
" don the phraſe, for indeed it is a ſmart ſtroke upon the ſpirits of
" underſtanding men, and ſtanding forth in and for a publick Ec-
" cliſiaſticall cauſe to be taxed for thoſe *who in the darke are afraid*
" *of that which they know not, and to ſuffer their affections, &c. to run*
" *before their underſtanding, &c.* Sweet brethren doe you call your
" bookes (frequent among us) *the Government of the Church of*
" Soctland *the Aſſertion of your Government, the peaceable Plea*
" *darkeneſſe*? Or doe you thinke that the Elders of the *Quinquæ*
" *Eccleſiæ*, or others that ſtudy Diſcipline to be darke? are wee
" not morall men (*voluntas vult ut intellectus intelligit*) to under-
" ſtand firſt, & affect after? Or wherin hath appeared this prepoſte-
" rouſneſſe towards you, whiles the Apologie ſmiles upon you,
" and ſweetly cals you and Holland by name the *more reformed* Apol. p. 6.
" *Churches*, doe you give them one ſuch a kinde word in all your
" Reply? And more then that, you call not your ſelves, *confeſſing*
" *a needeof further Reformation* as we noted, and quoated afore. If
" then they have commended your Churches according to your

So the Ordinance for the Aſſembly. p. 5.

" owne judgements of your ſelves, how hath their commendation
" of other Churches appeared to diſcommend yours? eſpecially
" whiles they commend not their owne for ſo perfect, but that
" they found a neceſſity of holding this for one of their three rules
" by which they walked, in theſe words; *Not to make our preſent*
Apol p. 10. 11. " *judgement and practiſe a binding law unto our ſelves for future,*
" *which wee likewiſe made continuall profeſſion of upon all occaſions.*
" *We had too great an inſtance of our owne frailty in the former way of*
" *conformity; and therefore in a jealouſie of our ſelves, wee kept this*
" *reſerve (which we made open and conſtant profeſſion of) to alter and*
" *retract (though not lightly) what ever ſhould be diſcovered to be ta-*
" *ken up out of a miſunderſtanding of the rule.* So farre the Apolog.
" There is yet one thing more that makes the Apologiſts more
" confident of their candor, in that it received ſo great an appro-
" bation from ſo pious and learned a man of your judgement; and
" a Member of the Aſſembly: as on the other ſide, though the
" Aſſembly voted you thankes, yet was it onely for the bookes
" you gave them, not for the Reply, as it was expreſſe (to that ef-
" fect) in the vote, its obſervation faile not. Thus farre the *Coole Conference.*

A. S. pag. 13. *This well willer* (ſaith he) *tells us that miſe men are ſilently ineeneive, expecting diſputed poſitions from the Aſſembly.* Anſwer, *and why not ye alſo, ſince ye carried away ſo great glory in the laſt diſputed poſition, for ye troubled the Aſſembly very lettle with any reply to what they anſwered you.*

A. S. feares the Aſſembly. *Quod convenit parti convenit toti ſecundum illam partem.*

Anſ. 1 To the forme of ſpeech, ſee here a ſeeming *Carnall Adam* (ſo his Title page, *ſi contendamus, verendum ne carnales judicemur*) jeering ſome worthy Members of the Aſſembly for not replying, yet charmes them in the next line with *Catos* verſe (*virtutem primam eſſe puta compeſcere linguam*) to be more ſilent. His learning beginnes to fall now as low as the loweſt forme of the Latin Schoole: yet in the next line makes a *Goliah* like challenge. *Here I offer you* (ſaith Adam) *a man to diſcuſſe whatſoever points ye pleaſe*: yet this is that *Adam* that in his Obſervat. checks the five Miniſters for writing their Apologie as thereby waving the Aſſembly. Is Adam this Champion (for his Countrymen are of the Aſſembly?) Away Adam *Tractent fabrilia fabri.* Thou art by profeſſion gott in to the beſt member of the diſtinction, for feare of being of the worſt (*omnis homo vel ſtultus, aut medicus*) but thy skill hath put

thy

thee out of practise; and therefore presume not to excell in a facultie thou professest not. 2. For the matter of this speech, it hath beene shewed to three worthy Divines of the Assembly, and they cannot give the sence of it, no not the Holland Ministers, whom Adam aymes at, therefore we must leave it as that wherein Adam had a mind to hide himselfe.

A. S. pag. 13. Here I offer you a man to discusse whatsoever positions you please in all points wherein ye differ from all protestant Churches.

Answ. 1. If A. S. may begge the stating of the question, that the five Ministers, &c. of their judgement doe differ from all Protestant Churches; and then having all those on his side, hee will dispute; A coragious fellow. 2. How dares A. S. thus to anticipate the Assembly, and without commission from all the Presbyterians make this challenge, having in his Observat. so blamed the five Ministers onely for a Narration? 3. A. S. disputes in his booke upon deliberation but silly. Therefore sure in a suddaine syllogisticall arguing he will be quickly Non-pluſt.

A. S. p. 14. *As for your prodromus which ye say hath not deserved to be whipt, if the Parliam. permit any of the Assembly, differing one from another in opinion to present their judgements with their reasons unto the houses you cannot iudge it a crime.* 1. *This is already answered by the Author of the Observat.* (saith A. S. the author of those observat. and this reply to the *Cooler.*) 2. *This proposition saith* A. S. *is conditionall, and whosoever hath the least tincture in logick, knoweth that conditionalis propositio nil ponit in re nisi posità conditione.*

Answ. A. S. Here doth deale most injuriously with the *C. C.* dividing and cutting it to peeces, and putting the last peece first, and the fist last, leaving out, and foysting in; and suppressing in silence the Quotation of the Parliaments Ordinance, by all manner of meanes torturing & wracking the *C. C.* to make it if it may be to speake against it self, or to speake nonsence: Therefore first let us see a coppie of the *C. C.* thus, clearely according to the printed coppie. "Surely if the Houses of Parl. (in their Ordinance "for the Assembly, pag. 5. allow any of the Assembly differing in "opinion touching the matters proposed unto them (whereof dis-"cipline is one) to present their judgements with their reasons un-"to the said houses; you cannot judge it a crime to send forth a "*prodromum* presented to the Parliament, to tell them & you, how

farre they close with you and other reformed Churches, and dissent from the separation and Brownists. And therefore have not deserved to be whipt with a Reply. Thus the *Coole Conference*. Secondly wee answer to A. S. First, to that hee saith, *this is already answered by the Author of the Observations*, wee answer that we cannot finde where, therefore you might have done well to have quoted the page, being so well acquainted with your owne booke. 2. To that he saith, *the proposition is conditionall, and one that hath the least tincture in logick, &c.* We answer, that whosoever hath the least tincture of Logick doth know that *if* here is not of doubting, but illation; for it inferrs upon the Parliaments Order: so that *if* here, is *seeing that*. So that the proposition is not conditionall, but suppositionall and concessionall, including a thing supposed and granted by the Ordinance of Parliament, and so doth *ponere* as much as neede to doe, without any further addition.

A. S. pag. 14. Further answereth to the *C. Conf.* words touching the Prodromus, & that proposition. *If the Parliament, &c* thus: *What if very wise Parliament men already say, that if in the generall Councells very one that differed in oppinion one from another had written bookes one against another, they should rather have beene held for councells of fooles then of wise men. And if it be so (as you say) wherefore I pray should not the* Scotch Commissioners *have written against your Apoligeticall narration?*

Ans. 1 Note his bold quotation of Parliament mens words, as if they spake indirectly against their own ordinance (which is not to be beleeved), in a comparison that no way sutes, for 1 this assembly is farr from a nationall Synod, farther from a generall counsell. 2 Here is not liberty for every man dissenting, but for two or three considerable parts of the Assembly dissenting to shew their reasons. 3 Above a generall counsell there is no power set to scanne their proceedings or reasons. 2 Note his most unmannerly dealing with the worthy Scotch Commissioners, and our brethren the five Ministers, in the connexion of his answers. Read them over againe. and find it out for my pen is weary, and besides blusheth to heare A. S. speakes so.

A. S. pag. 15. *The Commissioners add: And suffer their affections to runne before their understanding. The well-willer replieth are we not morall men, Voluntas vult ut intellectus intelligit, To understand first*

and

and affect after? A.S. answers, 1 If a man be not a very gracious man (I say not a morall man) he will readyly understand as he affects. 2 That maxim of Philosophie striketh not at all at the Commissioners expression; they say that their affections run before their understanding, and not their wills run before their understanding. Now will and affections be two things, the one in the reasonable soule, the other in the appetite Vnlesse wee will confound mentem cum sensu, voluntatem cum appetitu?

Ans. To *A. S.* his 1 answer, We reply thus, will A. S. denie *principles*? The Author of the C. C. made the Quære, whether a morall man, if but meerly morall, did not commonly *ordine naturali* in the naturall order of the acts of the soule, *understand* before he did *will*. Which A. S. must grant, or else overt hrow all Philosophie, and destroy the use of all humain reason *Ignoti nulla cupido*. (And grace saith the Scripture doth perfect reason.) This is the ordinary course and motion that God hath settled in the soule; from which the C. C. argued; not from accidentalls contingent, some times. For that A. S. urgeth touching the disorder of understanding some times as we affect, we may say as well that some times a godly man doth not understand as he understands. For the reluctance is in all the faculties. To A. S. his 2 answer and 1 particular we reply. 1 That A. S. after pag. 36. saith that the understanding and the expulsive facultie, are in the same reasonable soule. Sure then he will yeeld the affections to be in the reasonable soule However the excelent christian Philosopher * distinguisheth of affections, that some are common to man, as *sensative*. But others proper to him as *rationall*, * besides this is a sure maxim; that the *affections* are but the *complection* of the will, as *ingenium* is the complection of the *understanding*. * And yet wee neede not feare confounding reason with sence, the *will* with the *appetite*. It is wonder that A. S. doth not remember the Sophisters distinction of appetitus *naturalis*, *sensitivus*, and *rationalis*. The first in *vegetatives*, yea in inanimate things. 2. In sensitive Animals. The 3. in Rationals. And that the will and the reasonable appetite may be taken, one for the other, without feare of confusion.

For they are a principles of Morall Phylosophy, common to all men. *Voluntas vult ut intellectus intelligit. Nihil vult homo nisi quod intelligit, sic vult ut intelligit.*

* *Keck. in mor. Phil.*

* *Keck. in nat. Phil.*

A. S. 2. Or if ye take the affections in a more large, but lesse proper signification, as it signifieth also the inclinations and movements of the will, then they understand not thereby the consulted, deliberated, and advised, but the rash inconsiderate, precipitate, and indeliberate actions of the *will*, otherwise called the first

movements of the will *motus primo primi, qui omne judicium rationis anteverterunt*, which attend not, but prevent the judgement of reason, *i. e.* the deliberation and examen of the understanding; And in these movements it is certaine that the affections go before the understanding; for in such movements the sensitive appetite which is led by the sense, misleadeth the understanding; not *formally*, but *objective*, in so farre forth as drawing with it the phansie or imagination, whose phantasmata or images determine the understanding in its judgement, and it being so determined, suddenly without any morall deliberation determineth the will; but so the will is said to affect without judgement, *i. e.* without that deliberative judgement, which is necessary to your morall man, or rather to the morall actions of his will: in this sense the Poet said, *Scilicet insano nemo in amore videt*, Boetius the Martyr: *Quis leges dat amantibus? major lex amor est sibi.* And *Seneca*: *Quod ratio poscit, vincit; at regnat furor, Potensque, tota mente dominatur Deus.* So *Aristotle*: *Qualis quisque est, talis ei finis esse videtur, neque eadem videntur amantibus & adio habentibus.* So should you have taken this judicious expression of the Commissioner.

We Answer to this, 2 particular of Adams, 2 reply. First, that by *Adams* own confession the rash *actions* of the will (so *Adam* calls them rather then *acts*) do not run simply before the understanding: for he saith, in these movements (which by him are called *primo primi*) the sensitive appetite, led by sence, misleadeth the understanding, as drawing with it the phantasie, whose *phantasmata determine* the judgment of the understanding, & being so determined, suddenly determineth the wil. This the very sum of his long boutings. Therfore by *Adams* confession the rash acts of the will follow the understanding according as it understands. 2. We cleare it further thus; The disobedient acts of the will doe not simply refuse all the dictates of the understanding. But whereas the understanding dictates two things. 1. That *this is to be done*. 2 Therefore *so* doe it. The rash act of the will moved by the corrupt sences & appetite as it were feeles this to bee *inconvenient*, and therefore *so* doth it not, but yeelds that of right it is to be done: and therefore we cannot conceive that the worthy Commissioners could meane that the Holland Ministers, &c. maintaining their judements constantly, with such strength of reason, should be totally & perpetually rash.

A. S. 3. *Item*, the *will* in *actionibus suis imperatis*, whereof some bee acts of the *understanding* must goe before the *understanding*

ding; for the *will* must command, before that the *understanding* can obey. 4. The *Actions* of the *understanding*, that are not *involuntary*, but *volntary*, or willing, must follow the *will*, for *voluntarie* belongeth first to the will, & by the will to the other faculties. 5. Originall sinne also, ill habitudes, customes, and violent passions, hinder the will from following the understanding, and make it some times to miscarry against the light of the understanding. 6. Albeit the *will* in its movements presupposes necessarily some *judgement* of the *understanding*, yet this *judgement* necessarily presupposed, moves it not necessarily, for it may bee as well moved and directed by another judgement, (that moveth it not) to the contrary action, whereunto it is not moved or directed, as it is this or that judgement, that actually moveth and directeth it to this, or that action in effect. 7. And if you beleeve that the *understanding* moveth the *will* necessarily, then in our *Regeneration* it should suffice, that the *understanding* alone should bee *renewed*, for it should necessarily draw the *will* after it, which cannot be, since Scripture inculcateth no lesse the renovation of the *will*, or Heart, than that of the *understanding*. 8. A mans *Regeneration* should consist in *Faith* alone, without *Charity*, which likewise cannot hold; for howsoever a man be *justified* by *Faith* alone, without *Charity*, yet is he not *Regenerated* by *Faith* alone, without *Charity*. 9. A man being endowed with *intellectuall habitudes*, should not stand in neede of *Morall vertues*, to perfect the *Will*, but to be, as you call it, a morall man. 10. However the will is evermore ruled by some *judgement*, yet that finall judgemēt that is *ultimate* & *practically practick* that ruleth human actions, *dependeth on the will*. So farre *A. S.*

Answ. To the 3. particular, If the will doth command the understanding to invent a *good meanes* to attaine a thing, it is because the understanding did first tell the will that there was reason that the will should desire it as a *good matter*. So still the will follows the understanding.

To the Fourth particular we answer: 1. That there is no considerat Philosopher, but must needs yeeld that the understanding most voluntarily of it selfe is inclined to understand, to act its own proper act viz. *vt intelligere*. For the will by *Adams* Phylosophy in his preface before his Confid. *is a blind facultie*, and can give no light. Nor hath the will any other power to indow the understanding with an intellective facultie. And therefore the will metaphy-

taphysically hath a propensitie of its selfe simply to understand, by the use of its own power, before the will with its morall motion comes to desire it to understand *hoc*, & *hoc modo*, & *magis hoc*, *this*, and *this or that way*, in relation to acquisition, and *more so*: which motion when the will makes to the understanding, it is because it received some intelligence from the understanding that it was good and likely to be convenient. To the 5. particular we answer, That it is well done of *Adam* to minde *originall sinne*. But we must helpe him to apply it to himselfe, against himselfe. For *Adam* is not willing to see his fault. Originall sinne is an evill disposition that doth as well corrupt the understanding as the will, and therefore the understanding doth as well misleade the will in not giving it light enough, as the will to disobey in part that light. And therefore both stand still in the same proportion, that the will followes the understanding. To the 6. particular, and the tenth particular, we answer 1. In generall, that in them A.S. doth undoe all that he hath done, confessing *that the judgement of the understanding goes before the motion of the will*. 2 In particular to the 6. That the understanding doth move the will necessaryly, *necessitate consequentiæ* (though not *coactionis*) *affirmative*, by way of consequence, that when the will is moved, it is from *some* light (more or lesse) of the understanding, though when the understanding gives light it be not alwaies moved to pursue that light. A.S. his words following contradict themselves, viz. *That the will may be moved by another judgement that moveth it not*. To the 10. We say that there is as well *Intellectus practicus*, a practicall understanding, as *will*. And therefore this winnes nothing from the dependence of the will on the understanding in practicall things. And for *A. S.* to say, that actions depend immediately on the will, but mediately on the understanding makes nothing for him in the question now in dispute. To the 7. & 9 particular, we answer, that those two arguments come to one, though *A. S.* hath made them two (*illa suus numerus.*) For the morall vertues (as the moralists call them) are in a true Christian the infused habit of sanctifying grace, which is powred into the whole soule and all the faculties thereof will and understanding, &c. called regeneration and can bee no more divided then the soule in regard of the unity of that habit of grace. And therefore *A. S.* his supposition of an understanding regenerated without the regeneration of the will,

Aleſtd Encyc.

will, is a thing (called *fictum impossible*) meerly generated by A. S. his misseunderstanding. To the 8 particular we answer. That if A. S. doth referre faith, to the understanding only, as charitie to the will, then he makes this all one argument, with the 7 and 9 as we have truly explained them. But the truth is that *Adam* a Phisitian perhapps doth not know that saving faith is as well an act of the will, as of the understanding, for it must as well include an *Acquiescence* and recumbence on Gods love, as a science of narration of the truth of God. So that this argument inferrs nothing for the independencie of the will on the understanding.

A. S. pag. 18. *The Commissioners denie not but the reformed Churches discipline may have need of reformation, as their faith, that is still growing from faith to faith. But from hence it followes no more that it is erronious, then that their faith is so. And here is to be noted how closly this originall sin in arguing evermore a posse ad esse sticketh to Independents bones.*

Ans. Ignorant mistake is *Adams* originall sin, and reviling in stead of refuting is *Adams* actuall sin. One notorious instance is now under hand. 1 Is augmentation of a holy grace and reformation of an evill obliquitie all one? Reformation as reformation is a *re-forming* and making that which is not, to be; and a *conforming* it to a rule wherein it formerly swerved, and consists in *indivisibili** in an immediat contrarietie, that either it comes in this or that point to the unalterable rule*, and in that it is reformation indeed, or else it comes not up to the rule, but falls short, and so cannot be called reformation in that but abusively & improperly. As *Judah* is said to *justifie* wicked *Samaria*, that is *Samaria* did not seeme to be so wicked as *Judah*. So short reformation is called reformation rather then no step to reformation; But a grace consists in a latitude, and so may grow from a little to its full stature. 2 Here *Adam* begges the question (and therefore is poore in arguments) that the Presbyterians reformation is as essentially right as faith; which our faith grounded on the Scripture (according to our light) cannot yet beleeve 3 We say that the Commissioners doe intimate an *esse, a present imperfection* in their discipline, and a *present need of reformation* and therefore speake in the present tence [*hath*] and [*to ascribe.*] For their words pag 15. of "reformation, cleered to a tittle are these. We are neither so ig- "norant, nor so arrogant as to *ascribe to the Churches such absolute*

* Ἁμαρτία ἐστὶν ἀνομία.
* Ezek. 16. 51.

puritie, and perfection as have not need, or cannot admit of further reformation.

A. S. pag. 18. Let him shew wherein the orthodoxe Churches need reformation.

Ans. 1 We judge they had need remove their Coercive Classes. And this we are about to proove, in our bookes and dissenting reasons, &c. Though *Adam* only bidds us *shew*, not proove.

2 We put it as a Quære whether all Presbyterian Churches agre in judgement and practise in these three things *.

* The ground of our Quæres are some passages of the French Church. N. Declar. 2. M.G. Wal. English Pop Cerem Apol. cont. vedel.

1 *Touching imposition of hands*, whether they all count it as insuperstitious as some protestant Churches doe?

2. Whether in all Presbyterian Churches their *Presbyterian classes preach in a round by turns to those within their precincts*; and so communicate as well in Ordinances as discipline; as some Presbyterian Churches doe?

3 *Touching power to act.* 1 Whether in all Presbyterian Churches their consistories doe never absolutely ratifie their acts without the concurrent power of the civil Magistrate; but call for his assent as some Presbyterian Churches doe? 2 Whether all the Presbyterian Churches in their Classes doe take in the consent of the civil Magistrate in excommunication, as some Presbyterian Churches doe?

A.S.p. 18. 1 *Let him proove that the Scots Government is* a contrived *Episcopacie.* 2 That it is such that maketh al reformed Churches unworthy of the Independenters communion. 3 That there is no subordination in Ecclesiasticall Judicatories. 4 That men are not Church-Members before they be admitted by a Church Covenant distinct from the Covenant of grace.

Ans. To the 1 we say, that the words in the *C. C.* mention not Scotland, nor have in them the word *contrived*, but are only these. *That the people will say that a Bishop is a Presbyterie contracted, and a Presbyterie is a Bishop defused.* Now to answer A. S. if this be his meant objection (or else we know not what he meanes) we aske A. S. (laying aside the divine ground of discipline, as being the question now, which doth truly own it?) what difference is there between the power of the broad Seale of England as acted by 6 or 8 men; and it, as acted by one Lord-Keeper? even just none at all. Just so much and no more essentiall difference is there (that we see it) between Episcopacie & coercive classicall Presbytery; as it is further

ther cleered in the *C. C.* see in our answer to pag. 56. and our reply to the 59. pag. of A.S. his answer to the *C. C.* To the 2d we answer; That if it be not grounded on the word of God, no more then the Episcopacie (considered in the essence) which is the quest ion now upon proofe by some, to satisfie A. S. if it may be; as wee are already satisfied, this is reason enough for *non sacramentall communion*. To the 3d we answer likewise. That that is in debate in the assembly. And see Mr. *Mathers Answer* to Mr. *Herle*.

To the 4. first for a Church Covenant. Let A. S. read the book called *Church Government and Church Covenant* set forth by our worthy brethren of New-England.

2 For the *Church Covenant to be different from the Covenant of grace*, it is a most fowle aspersion. Is it different from the Covenant of grace for a man to promise that *according to his light and power, he will walke in all the wayes of Christ according to his word? Is it different so to promise all due respect to his pastour, and all due love and watchfullnesse towards his fellow members according to the* word of God? Is there any Gospell dutie contrary to the Covenant of grace? Is it the particular contrary to the whole? A. S. might at least as well, say all lawfull particular Covenants, whether Corporationall, Military, or Nationall, to be contrary to the Covenant of of grace. If he knew it, why did he not proove it contrary. If not, why did he so boldly say it was contrary?

The Church Covenant not contrary to the Covenant of Grace.

A. S. pag. 19. The Apologie quoted in th C. C. saith Not to make our present judgement and practise a binding law to our selves for future, &c. This is very dangerous to breed all sects.

Ans. What, to keepe a reserve to alter and retract what ever "should be taken up out of a misseunderstanding of the rule, *i. e.* "of the word? For these words are the close of that speech of "the *Apologie*, we add, the worthy Scotch Commissioners intimate in effect as much of Scotland in their cleered reformation, pag. 15. viz. *That we are not (say they) so ignorant nor so arrogant, as to ascribe such absolute puritie and perfection as hath no need "or cannot admit of further reformation.* Yea lastly, *Adam* himselfe "confesseth in this his answer pag. 12. *Neither beleeve we saith he that the Church of Scotland cannot erre.*

A. S. pag 19. *Would not have Master Herles Imprimatur a testimonie of the Apologists Candor.*

Answer. 1. Yet A. S. in his fourth answer confesseth that his

approbation did commend their *modestie*. 2. Mr. *Herles* words are, *The Apol. is full of peaceablenesse, modestie, and candor.*

A. S. p. 20. 21. 22. numbers 20 reasons (see how wel he is busied, and wonder where he had them: for they depend to the question like a rope of sand. So that we had need give *A. S.* rather our *oramus pro vobis*, then *ergoe's* of which he speaks p. 23.) I say he numbers twentie reasons, to prove that the Assembly gave the Scottish Commissioners thanks for their confutation in the book, and not meerly for their presentation of the book to the Assembly.

Answ. The thanks was returned by one man in the name of the major part of the Assembly, whereof some of that major part that agreed to the returne of thanks, did find fault that he that then spake for the rest, did fall upon the matter of the book, when the sense of the Assembly was to thank for the presenting of the book. We can when need is, bring forth particular testimonie. And the wise Assembly did therein discreetly prevent fore-judging a cause then in dispute.

A. S. having spent the 23d page in Jeeres and Jests, p. 24. he comes to this more serious particular. This well-willer is very impertinent in proving against the Commissioners, that *Visibility and Succession are not essentiall notes of a true Church*, which they, I beleeve, never thought, I am sure never said. And yet I must say, that howsoever *visibility* be not *essentiall* to a true Church, yet it is *essentiall to a true visible Church*, whereof wee all dispute here. And howsoever of a true Church wee cannot inferre *Visibilitie*, yet from *true Visibilitie* we may inferre a *true Church.*

Ans. The Commissioners in Cleered Reformation have these words, pag. 3. *The order and government of the reformed Churches in the beauty and strength thereof, as it is not hid in a corner, wrapped up in a mystery, or covered under a cloud of darknes, but is known to the Nations and Kingdomes of the earth, openly professed and practised in the eyes of the world, &c. so it is commended and already confirmed by a long tract of time.*

To which the *Cool Conference* in behalfe of the *Apol.* answers thus: Yet we presume you will joyn issue with us in this against the Papists, that neither visibility nor succession are essentiall notes of a true Church. The holy Ghost propheſied that the

true

true Church, *Revel.* 12. should bee hid in the wildernesse for a long time; as yours and ours were many yeares before *Luthers* time. You your selves confesse, pag. 16. *That the usurpation and tyranny of Prelates and Prelaticall party, did a time so reigne and rage in your Kingdome, vexing the godly Ministery and people, that those that went to New England, durst not venter to come to you to find a visible Church liberty.* And pag. 11. *That you long time could but intend and designe the government of the Church by Assemblies and Presbyteries.* So you.

The friend of the *Cool Conference* addes this to A. S. his Reply. 1. That it is as cleare as the Sunne, that the scope of those words was to prove, or at least further confirme the Church of Scotland to be a true Church from the visibility and succession for so long time. And therefore A. S. doth not answer rightly. 2. To say that visibility is essentiall to a true visible Church, is a circulatory tautologie, as if one should say, that a colour of a visible body is essentiall to a colour, or that light is essentiall to light: For visibility is not the essence of the Church, but of the visibilitie, according to A. S. his distinction: and visibility cannot be the thing in question, and the proofe of the being of that thing.

A. S. pag. 25. After *Adam* hath unsavourily abused sacred Scripture, and the honest English men inhabiting in the *South*, in these words; It may be said of some Donatisticall spirits, *Ubi habitas amica mea in meridie*; he tells us that we come up somewhat lamely with our catalogue of Prophets; that we have but one *Brightman*, and he theirs: yet *Adam* saith, he had not infallible propheſie. And that lamely we come up with our Martyrs, that were but civilly killed: and he wil prove by Logick that that is no death.

Answ. 1. The Cleered Reformation named none at all: we named two Prophets, and two or three Martyrs, of which *Brightman* was as infallible in propheſie, as those the Cleered Reformation intimates: and was for ought the *Cool Conference* knew, not yours but ours. If it had not been so, why did not *Adam* quote the contrary; seeing hee absolutely and peremptorily asserts the contrary, without *if* and *for ought*, &c. as the C. C. spake. 2. For all *Adams* Logick, Divinity will prove that there is a civill death. *Povertie a Death* by the interpretation

* Mr. Weemes. of *Adams* Countryman * on *Eccles.* 6. 8. *Persecution* a *Death*, Rom. 8. 36. Else men could not be killed all the day long. And Revel. 11. the *killing* of the two witnesses must be in part (at least) *civill*. Read learned *Mead* on the place; yea *Brightman* himselfe. 3. That *Brightman* commends the Scottish Churches but comparatively, in comparing them with the fouler face of other Churches in his time.

Adam St. pag. 26. To receive and practise some things universally received in the Reformed Churches, and not to receive or practise others, but either to reject them openly, or cunningly to professe that yee retaine *your* judgement, seek *for further light*, or doubt as the *Ephectici, Sceptici & Pyrrhonii*, sufficeth not to make you parts of the Reformed Churches. 1. For by the same reason the Donatists should have been parts of the Orthodox Churches of their time. 2. Item, the universall Reformed Church in respect of its externall forme, is a *totum homogeneum* which may bee attributed *in recto* to all the parts or particular Churches thereof, which could not be if some particular Churches differed in so many practices from all the rest. As for your instance of the Church of Scotland, that the Commissioners say, it may receive further Reformation; that may be understood in *moribus, sed non in morum legibus*, in manners, and practice, but not in Rules of Discipline touching practice. Or if it be taken of Rules or Lawes, it is not in the Rules or Lawes that concerne the essentiall or principall integrant parts of Discipline, but things meerly accidentall, as they expound themselves, by the example of faith, which the best Christian in the world may have, which evermore is perfect essentially, and according to his integrant parts, in respect of its extension to the principall parts of its object, how ever it may be imperfect, *quoad entitatem intensivam*; and *extensivam accidentalem & ratione partium minus principalium*: so their Ecclesiasticall Lawes may ever better and better be put in execution, and augmented *extensivé*, in respect of the accidentall and most inconsiderable parts of its *object*, according to time and circumstances. Read the Text, and you shall find it otherwise then this Doctor would.

Answ. In short. 1. Can any in the world go conscientiously & sincerely on, further then their present light leads? 2. To this distin-

distinction in the behalfe of the Cleered reformation, *confessing their neede of further reformation*, that it is meant *in manners not in rules of Discipline*. Wee answer, That it is meant as well of Discipline as manners; And to cleare the Author of the *C. C.* and the point in hand, that the worthy Commissioners intimate an admittance of a further reformation in *Discipline* in *Scotland*, we produce the text according to *Adams* desire. The Commissioners in their cleared Reformation pag. 14. On the *one hand* modestly shew how *Scotland* had attained to more reformation then *England*, viz. They in some measure in Discipline against Episcopacie; whiles *England* lying under Episcopacy had reformed only in doctrine and practicall divinity. The Scottish Commissioners in relation to that their reformation in Doctine and Discipline goe on to speake thus, pag. 15. *Upon the other part* (say they) *we are neither so ignorant, nor so arrogant, as to ascribe to the Church of Scotland such absolute purity and perfection, as hath not neede or cannot admit of further reformation.* So they, upon which words note: First, that there is an intimation that they had reformed somewhat in discipline, & that they might further reforme in the same. 2. That they doe not onely use the word *purity*, but also the word *perfection*, as by the one intimating reformation of *manners*, and the other of *Discipline*. Add fourthly, If the Churches of *Scotland* were perfect in the essentialls and rules of Discipline; and able to cleare it without question out of the word; then this *long* debate in the Assembly to finde an exact Discipline, neede not to have been. 5, *Adam* would make the Commissiners to speake impertinently to the Apologie, (whose sole businesse is to contend earnestly for Discipline) to tell the Apologists that their Churches were not perfectly reformed in manners: who knowes not that of all Kingdomes? or who makes the question? or what is this to the question of the times. 6. The Commiossioners pag. 11. of cleared reformat. confesse in plaine words that they have growne in their Discipline from an infancie of reformation to a further degree.

A.S. pag. 27. To excuse themselves in calling all Orthodox & Reformed Churches Calvinians, the Well-willer imployeth all his witt, Rethoricke, & Phylosophy. Here he beginneth again with his Ah; censures the Commissioners for complaining of this Nickname put upon them, and would fain perswade them

that

that it is *ad honores*, and consequently, that they are bound to thank them for this injury they have done them. To this *A. S.* answereth But 1. we have Saint *Paul* expresly condemning such names. 2. They who accept of them, he calleth them carnall. 3. And willeth us not to accept of any name, but of his in whose we are baptized, *viz.* Christs. 4. For as he argueth us to be named Cephaists, Paulinians, or Apollonians: so may we to be called Calvinians, Lutherans &c. is to make a schisme. 5. Because all the Orthodox Churches have evermore refused it. 6. And only their enemies, Papists, and Lutherans, still pind this name upon us as opprobrious. 7. Since it is put upon us against our will, it cannot be good for us, at least in our estimation 8. For even good urged upon a man against his wil, is troublesome, and a burden to him. 9. Besides all this, we have the testimony of Saint *Hierome*, quoted by the Commissioners, who with us taketh Saint *Pauls* part against this Doctor. And hereupon commeth in according to his ordinary custome, his lamentable exclamations, his *Ohs* thrice reiterated. *Oh unhappy conjunction! Oh heavy application! Oh coale black termes!* Those bee termes of Rhetorick, but not of Logick. I like better of a *quia*, then of your *Ah, Oh, &c.* He will neither depend upon Saint *Paul*, nor upon Saint *Jerom.*

Answ. You see Reader, in the first place, that *Adams* originall sinne (for so he began his book, and so continues, with addition of Jesting and Jeering in stead of answering) is very ranke in him. Hee inveighs against *Ahs* and *Ohs*, and calls for *quia's* in six last lines. And yet in the page following, and for 16. lines together, he is nothing but erymologizing and praying over a vomit that he thinkes he gives the *C. & Conf.* to use his owne words pag. 23. In stead of *Respondet ut Doctor; orat pro nobis*, and that not *ut sanctus*, but (which is a sad thing) in a jeering and an imprecating way, and therefore indeed prayes against us, not for us. Between both he argues a little. Therefore we answer. To that of *Pauls* Chephaists, and Paulinians, we answer: His meaning is *affectedly*. But for distinctions sake from the Sadduces, he called himself a *Pharisee*, and cried up the sect of the Pharisees. It is true good Lutherans, Calvinists, Presbyterians, and Independents, are all Christs, are orthodox, but in the point of difference, how should we in dispute distinguish, but by

by thoſe names. And if an allegation of *Hierom* be moſt unhappily applied to godly men, may not a modeſt man rather cry, *Ah my brother* (as the Scripture phraſe is) then revile as A. S. doth.

A. S. pag. 28. *You object that Papiſts doe not diſgrace themſelves in calling themſelves Catholickes.* Ergo, *no more doe the Apologiſts in calling us Calvinians, ſince they be ſuch themſelves. We anſwer by denying the conſequence, becauſe Church is a word of the Creed; as* πανήγυρις of the Scripture, *Heb.*12.23.

Anſw. Here A. S. deales deceitfully. Hee frames the Argument as he liſts, that with the more eaſe he may anſwer it. The *Cool Conference* frames the argument thus: As ſure as the Papiſts doe not intend to diſgrace themſelves in calling themſelves Catholickes (for the *Cleere Reformat.* objected that to uſe the word Calvinian, was to imitate the Papiſts in calling themſelves Catholickes.) So ſure the Apologiſts did not intend to diſgrace any with the word Calvinian, who themſelves are Calvinians in doctrine at leaſt. To this forme of argument *Adam* never anſwered, nor can all the world anſwer.

A. S. pag. 28. Afterwards the Doctor calleth this expreſſion *Coloquintida.*

Anſ. Here *Adam* again deals deceitfully. For that which immediatly followes the *Cleered Reformations* conteſtation againſt the word Calvinian; and cloſeth up, their full ſpeech is, *The Separation may well be allowed to be called Browniſts.* The former expreſſions of the Cleered Reformat. the Cool Confer. includes in a [*Whence comes all this?*] But the laſt paſſage touching Separation, it calls *Coloquintida*: which *Adam* to ſhew that ſmall skill in Greek and Phyſick he hath, tells us the derivation of the word, and operation of the thing; and to ſhew what little love hee hath to godlineſſe and truth, derives the word and thing *Separation* upon the Apologiſts, and thoſe of their judgements, *page* 29. *line* laſt; as if hee did intend to deliver that as the ſenſe of the Cleered Reformat. which but now he denied. But A. S. had ſaved his credit more by ſetting down the bare words of the Cleered Reformation, as farre as they concerne this point, and left the reader to judge, which words are theſe: " The Cleered Refor-
" mation having reproved the Apologiſts for uſing the word
" *Calvinian*, addes preſently, *The Separation may bee well allowed*

" *to be called* Brownists, and *others from the matter wherein they erre*
" *and part* (*i. e.* Separate) *from all. And they who conceive no evill in*
" *so doing, ought not to offend* (*i.e.* stumble) *that names are given to*
" *them, especially since their differences from the reformed Churches,*
" *must be designed under some name and notion.* The reason why
" A. S. will boldly say, that the Apologists, and others of their
" judgment are really Separatists, is, because they separate them-
" selves from the Sacramental communion of al other orthodox
" Churches. But how true this is let the world judge by this. The
" words of the Apologists page 6. of their Apologie, are: Wee
" alwayes have professed, and that in these times, when the
" Churches of England were the most, either actually over-
" spread with defilements, or in the greatest danger thereof &
" when our selves had least, yea no hopes of ever so much as vi-
" siting our own land againe in peace and safety to our persons;
" that we both did, and would hold a communion with them,
" as the Churches of Christ. And besides this profession, as a
" reall testimonie thereof, some of us after we actually were in
" this way of communion, baptized our children in Parishionall
" congregations, and (as we had occasion) did offer to receive
" into the communion of the Lords Supper with us, some
" (whom wee knew godly, that came to visite us, when wee
" were in our exile) upon that relation, fellowship & commem-
" bership they held in their Parish Churches in England, they
" professing themselves to be members thereof, and belonging
" thereunto. What wee have since our returne publickly and
" avowedly made declaration of to this purpose, many hun-
" dreds can witnesse; and some of our brethren in their printed
☞ " bookes candidly doe testifie for us. Mr. *Chainet. Rise and growth*
" *of Socinianisme.* So the Apologists. And for us of their judge-
ment, *some of us doe professe* (*for our selves*) *our judgement to be,*
that Wee may lawfully baptize the children of godly parents, though
in a Parochiall relation: And also doe receive to our communion, as
Note. *Well people of other Churches in England, as of New England.* * *Now*
let the world judge how farre we deserve the name Separatists, in matter
of Sacramentall communion.

A. S. pag 30. *Were it not for patience, nay that would hardly do it;*
Were it not for reverence of you and your Nation, a home answer would
be shaped to such a mishapen misprision. But to love is to live. To which

A. S.

A. S. *Answ.* 1. Your patience, Sir, is very weake, yea scarcely *in gradu continentiæ*, since it can hardly so command your choler and desire of revenge against a pretended and so imaginarie an offence. 2. So surely must be your other vertues, and consequently your Reverence; for their is a necessary connexion betwixt them all, at least *in gradu temperantiæ*, under the which they cannot absolutely have the name of vertues. 3. Reverence is a vertue, whereby we give honour to vertuous persons, and feare to offend them, because of their vertues, merits or dignitie: If so, I pray what Reverence is it, so to calumniate them as you have done? 4 Or if they be such as you have represented them to be, then can they not be the object of Reverence, & so this your reverence is no reall vertue. 5. As for the Reverence ye carry to out Nation, I wil but put you in minde of the good esteeme you have of it; as being very windy and unluckie for English men. Your words are, *Who can hinder the winds, if they blow, and bring black weather out of the North or West?*

Ans. Here we have A. S. jumblingly giving away the name of one vertue to an another; charging calumniating upon a generall and innocent comparison; impatiently taxing, want of patience upon words (by him quoted) to sound of love and patience; drawing a position from a conditionall propositition contrary to his own logick, before observed *. The C. C. words, even as A. S. hath here repeated them, brings no such newes as he reports, viz. unreverence. Doth A. S. chalenge North, & West to be his? or doth he chalenge all the North to be his? The truth is, those words sound of a *future*, from that time of speaking, & now A. S. hath fulfilled the presage. Before there was but a hollow murmuring or a whisperrushing antecedent to a storme; and anon after out of the mouth of this *Æolus Zoilus* A. S. comes this malignant wind, and giddie whirlwind. Who prayes pag. 31. *I pray* God none of us (saith he) *be a dishonour to our country.*

* *Propositio conditionalis nil ponit.* so A. S. before.

To which I had hartily said *Amen*; but for his two bookes; A. S. *against the Apologie*. And *A. S. against the Apologies friend the* C. C. For there is no unpraying that disgrace that he hath brought already to the worthy Notion of the Scotts, from whom we never had such unkind language by pen as from this A. S. pretending to speak for the Commissioners. But I beleeve they wil not own any such language? If A. S. would confute the Apologie why not in the same sweet language? If the *C. C.* why in a bitterer stile (if that had beene bitter.) I professe to thee *A. S.* If it had not

beene a diſadvantage to the cauſe of God, and diſhonour to Religion, thou hadſt beene ſoundly daubed with the pen (wee had had inck enough to dippe in, and yet ſtill ſpeake truth;) And hadſt beene as little ſpared as thou ſpareſt others, and yet hadſt more juſtice done thee. Thou ſayſt in this 31. page. that the Apolo. left their Country when it had neede of them; when it hath no neede at all they returne unſent for, to vexe the Church of God, and to hinder reformation. To *vex*? with what? with meekeneſſe? To *hinder reformation*: How? with diſputing for reformation? To all this vile vomit we ſay onely this (the *C. C.* having anſwered that already) get thee gone *A. S.* into thine own Country, that cameſt hither unſent for (for ought I know) If thy Country hath no more neede of thee then wee, thou maiſt goe ramble againe; for thou diſquieteſt this Kingdome. Doſt thou make nothing of preſecution, becauſe thou preſecuteſt ſo freely with thy pen? or is Chriſts rule of permiſſion to flee in perſecution nothing with thee, whileſt thou breakeſt ſo many Scripture rules in thy uncharitable bookes? The Lord reproove thee, Thou telleſt the Apologiſts—*veſtrorum cauſa malorum vos eſtis.* Juſt ſo were *Bonner* and *Gardiner*, &c. of the perſecutors in Queene *Maries* dayes wont to ſay to the Martyrs, *you may thanke your ſelves for your troubles.* But we muſt in this irronicall ſence *thanke A. S.* and *W. R.* &c. for our troubles if any ariſe. A Presbytery may eaſily if they will trouble us; but ſure enough a few Independents could never have troubled a Nationall Presbyterie.

A. S. Pag. 32. ye ſay, *it might better be underſtood of thoſe of New England, who had the Kings Patent for what they did in Policy, as Gods Word for Church Governement.* Onely here I obſerve, that you acknowledge the King and his Patent, onely in policy, and Gods word only in Church Government. Now I pray, then what more give ye to the Civill Magiſtrate, then other reformed Churches in the point of Church Govenment? And as for Policy, no Reformed Churches ever medled with it, that I know of.

Anſw. Hath A. S. here catcht us on the hipp? he dreames; theſe words touching *New England* doe not import that they acted in civill things according to their patent, as Chnrches, but as a common wealth. And therefore the way is cleare ſtill, for ſuch Churches, as Churches to leave more to the civill Magiſtrate, then the Presbyterian Claſſes doe. Looke backe to our Anſwer, to pag. 18. and reſolve thoſe Quæries, and then let us here what you will

ſay

ſay for all the Presbyterian Churches not medling with Policy, as they be Claſſes, Synods, &c. in an Eccleſiaſticall way.

A. S. pag. 32. Neither ſay the Commiſſioners abſolutely, that the Apologiſts *Were left to their own private thoughts to be moulded by*, but *ex hypotheſi*, that they were not engaged to other Churches; and truly no reaſonable man can thinke but they were ſo, ſince they ſay that in looking upon all Governemens they were ſimple ſpectators.

Anſw. A. S. Can make *quidlibet & quolibet*. Let the *C. C.* but make a plaine hypotheſis, as *If the winde blow out of the North or Weſt*, preſently A. S. makes it *a theſis*. But let the Cl. Reformat. ſay in application to the Apol. *we know no reaſon why education in ſound Doctrine and true worſhip ſhould bee accounted a matter of thankſgiving to God, and yet ſhould glory in this, that wee are not by education ingaged in any one forme of diſcipline and Church Government, but left to our ſelves to be moulded by our owne thoughts*. In all this A. S. will finde but an *Hypotheſis*. But let the Reader judge; yea and let the Reader judge (that hath read the Apologie and therein their judgement and practiſe) whether the five Miniſters ſtood *as ſimple ſpectators?* A. S. talkes much of *Orleans* * and *degrees*. But whether he tooke his degree of Sophiſticating and Rhetoricating falſhoods, and paſſionate invectives from *Orlando furioſo* or other furie, makes no matter.

* Which was quoted by the Commiſſioners, gravely for their owne uſe, touching a Synod there on A.S. his ſide, yet here and elſe where A.S. jeeres the very place.

A. S. pag. 33. As in all the reſt of his booke, ſo here he goeth very cunningly to worke, evermore omitting what is moſt materiall in the Commiſſioners Booke. Hee anſwereth not a word to the number of Church Officers, or to their juſtification againſt the aſperſions laid upon them for Lay Elders, for their accuſation againſt the Independents, becauſe of their Laymen Preachers and Prophets, &c. All this he paſſeth over by a Doctorall priviledge, *hic & ubique terrarum tacendi*. Onely he ſcratcheth at the proofe they bring for Presbyteries, Claſſes, and Synods: but refuteth it not; no more then hee doth the Arguments brought by Maſter *Rhetherford*, *Guelaſpe*, and others, taken from Gods Attributes, as 1. from his goodneſſe. 2. Wiſedome. 3. Juſtice. 4. Providence. 5, from the nature of the Church, &c. Item, from the Law of Nature. 6. from ſundry inconveniences. 7. from the order eſtabliſhed in the Church of the Jewes. 8. from the practice of the Church in the times of the Apoſtles. 9. From Chriſte inſtitution in the New Teſtament. 10. from parity of reaſon or proportion

betwixt a Parishionall Session or Consistory, and six or seven persons in the reall Church thereof, and a combined Presbytery, as ye call it, and every one of the Churches, peradventure two or three or ten thousand Parishionall Consistories subject thereunto. 11. From the ends of the Church. 12. her conservation, Peace, &c. whereof ye may happily heare more within a few dayes. In the meane time I pray you answer to what is written, and not to elude such arguments with tales at Assizes.

Cleared Refor. pag. 14.

Answ. Prethee *A. S.* what wouldst have the *C. C.* say to the number of Church Officers named by the Commissioners, viz. *Pastors, Teachers, Ruling Elders, and Deacons*? He likes them wondrous well: would God ye had them without your coercive *Colloques, Classes, &c.* and he had no more to say to thee, nor thou to us. And for the words following in the cleared Reformat, viz. *They did not permit such as are called Laymen and intended to continue such to preach*: what wouldst have us say? wee like it in you, as among our selves, holding and practising the same thing. What cunning now hath the *C. C.* used in omitting that wherein he fully agrees with you? Thou dost us open injustice (without cunning) to tell us of Laymen-Preachers which we dislke. As for the *C C.* Answer to the proofe of the Commissioners Synods; whether hee *scratcheth*, or *A. S. biteth*, but confutes not; or whether the Commissioners prove: but *C. C.* confutes not, let the Reader judge. Here we present a coppy of the passages.

Cleared Refor. pag. 14.

C. C. pag. 11 Reformat. pag. 17. "No sooner is *the Prelaticall party by the power and blessing of God begunne to bee subdued in this Island, but ariseth unexpectedly the opposition on the other hand, waiting the opportunity, stronger then it was before, which moved some of our Divines of late to write on this hand in defence of the Governement of the Reformed Churches, as others had done before them in other Churches.* In France Beza *against* Morelius Sadeel. "*Two Nationall Synods also of the reformed Churches in* France *the one at* Orleans, 1561. *Another at* Rochel. 1571.

Apolog. It should seem by your owne quotations here that long before your *No sooner*, &c. not staying to *wait this opportunitie*, learned and godly men have written, neere an hundred yeers since against Classicall Presbyteries. and for Congregationall Churches. Besides those many worthy famous men which you quote with honour in your Peaceable Plea. As for Mr. *Beza* a-

"gainst

gainſt *Morelius Sadeel*, his Tract is not at hand, and therefore we cannot now ſpeake to it particularly; But you know this, that an honeſt *Aerius* a Presbyter is condemned by a pious & learned *Epiphanius* as gulitie of hereſie, for ſaying *that a Biſhop did not differ "from a Presbyter, but that a Presbyter was as high in dignity and or- "der as the Biſhop* *. *That to celebrate the Paſſeover was Jewiſh.* "*That the prayers of the living did not profit the dead. That their or-* "*dained ſet Faſts Quarta & pro Sabbato were not to be obſerved.* Yet "the ſame *Epiphanius* (who flouriſhed about the yeere 365. after "Chriſt, ſo long ſince) confeſſeth, that *Aerius was not alone in* "*this opinion, but multitudes more, keeping together (in forme of a par-* "*ticular Church) with the ſaid Aerius, their Teacher, all of them* "*living very ſoberly.* For the two Synods you mention, for want "of copies of them (nor doe wee in this buſineſſe deſire much to "turne ouer books, but take what is ready at hand, unleſſe here- "after we ſhall be forced thereunto) we ſhall ſpeake but a word in "generall; that as one of the beſt of our Engliſh Articles tell us, "*Councels have and may erre*, therefore Synods. If *Paphnutius* "were alive, he could tell us by experience. Chriſts enlightning "and leading preſence is much according to the orderly gathe- "ring and managing of Synods. And for the Proteſtant Chur- "ches in *France*; It we may beleeve our eares hearing the reports "of ſome of the Miniſtrs of the French Church here in *England* "(conſiderable too as the Dutch) or our eyes in reading the Ec- "cleſiaſticall Diſcipline of the reformed Churches in France, ma- "ny materiall particulars, and paſſages are for us; which wee o- "mit here, as not intending a diſpute or largeneſſe in any thing. So "that if things be weighed we are not ſo alone, or heterogeneall, "as that we deſerve the opinion that we ſhould not be for the *Re-* "*formed Churches* ſo farre forth as they bee *reformed*, at leaſt as "much as the *Presbyterians*. So farre the *Coole Conference* to the Cleared Reformation.

* *Quid Epiſcopus ad Presbyterum? Nihill hic differt ab illo, unus enim eſt ordo, & unus (inquit) honor, & una dignitas. Imponit manus Epiſcopus? ita etiam Presbyter, &c. Emp. contra hæreſ. li. 3. Tom. 1. ca. 75. Magnam multitudinem virorum ac mulierum allexit. Fugabatur autem ipſe cum ſuis ab Eccleſiis, & agris, ac vicis, ac civitatibus. Sæpe vero cum multa ſuâ turbâ vigilantes ac ſobrii in agris degebant.*

For the Arguments brought by Maſter *Rutherfoard* wee do not but the Miniſters of *New England* will ſoone Anſwer after they have his bookes. For *the arguments of others from Gods attributes, nature of the Church, &c. and at the cloſe* A. S. *calls for our Anſwer to all*; We reply, 1. That A. S. hath made no argument from them: we are to anſwer A. S not things we have not ſeene, nor are told by A. S. where to ſee them. 2. Thoſe are excellent heads

heads of divinitie, and demonſtrative of their proper truths; but being applyed to prove a Claſſicall coercive Presbyterie they will proove but topick places, ſome of which the Biſhops have uſed for themſelves. To A. S. his anger againſt a tale of the Aſſizes in the *C. C.* it doth ſufficiently arraigne and condemne the Argument for Presbytery drawn from the multitude of Churches in one Citie that were after the Apoſtles times. Seeing the ſtate of things in the Apoſtles times was only Apoſtolically exemplary to us to ground upon.

A. S. pag. 34. But the D. ſaith, If upon a groſſe error of another Church, they dare exerciſe only a non communion with it, then there is more left for the Magiſtrate, then when others have excommunicated him. Anſw. In excommunicating a private perſon, or a particular Church, (when it can be done with leſſe hurt to the Church, then is the good encluded therein,) it leaveth all to be done by the Mageſtrate, that God has ordayned him to doe, viz. in politicall government. Neither requireth the Godly Mageſtrate, our King or this Parliament any more; but yee are importune who will give him more then he requireth of you, or then either God or the Magiſtrate hath commanded you. The French ſay of ſuch men, *Il eſt valet du Diable, il fait plus que commandement.* I will not here inſiſt upon your impertency in denying the name of excommunication to non communion, and that great pride in not ſubmitting the judgement of five or ſix (ſome times) idle yea (oftentimes) wicked fellowes, to the judgement of all the Divines and Churches of the world, in caſe they ſhould dogmatiſe and ſuſtein the moſt damnable hereſies of the world, and yet unto their judgement, however ſo contemptible a number, ye will ſubmit the judgement of all their Congregation, amounting peradventure to the number of many hundreds, (it may be) better men then themſelves. Neither is it enough to leave it to the Civill Magiſtrate; for his power is not ſpirituall: God hath given an intrinſecall power to the Church, ſufficient for its ſpirituall end: The Civill Magiſtrate may be a Pagan, an Antichriſtian Chriſtian, an externall Chriſtian, but an inward enemy to the Church: he may be negligent in his charge, &c. and is it credible, that in ſuch caſes God hath inſtituted no Diſciplne or Government to take order with offenders? But of this I need not to ſay any thing, this evaſion being ſo well, ſo evidently and briefly refuted in the Commiſſioners

ners own words, which I pray the Reader to conſider, *p.* 21. 22. if it pleaſe the Reader, he may have ſundry reaſons againſt this opinion in the conſiderations and Annotations upon the Apologeticall Narration. It is an untruth allſo that the Doctor preſuppoſeth here, *viz.* that Claſſicall Presbyteries, or Aſſemblies are made up of many Miniſters and Lay men or of perſons partly eccleſiaſticall, and partly civill in the Kingdome of Scotland or among other Proteſtants.

Anſ. In excommunicating a private perſon or a particular Church (ſaith A. S.) it leaveth as much to the Magiſtrate, as God has ordayned him to doe. But who this IT is that A. S. meanes of what ſect or ſex (to uſe his own words) it's of; or to what gender or number in ſence, whether to one perſon, or one nown of multitude it's *relative* we cannot tell. For the *leavings* of this IT, that it *leaves* as much as God has ordayned, wee muſt take A. S. his word, which is worth nothing, he hath ſo often falſified it. But to the point, in open view before all the world. If the Independents (as A. S. miſſe-calls them,) dare not (having no authoritie of Scripture) excommunicate at all any particular Church for any error, or fact whatſoever, but only with-draw themſelves from ſifterly communion with them; but the Presbyterians will be doing without a rule to excommunicate ſuch, whether of the twayne leaves moſt to the Mageſtrate let the world judge. Againe, If the miſſe-called Independents (keeping cloſe to the Word) dare not excommunicate a private perſon for divers offences, for which the Presbyterians dare boldly excommunicate him; whether of the twaine leaves more to the Magiſtrate, let all indifferent men judge.

The Apologiſts ſay thus. Excommunication, we judged ſhould Apol. pag 9.
"be put in execution for no other kind of ſins then may evidently
"be preſumed to be perpetrated againſt the parties known light;
"as whether it be a ſin in manners and converſation, ſuch as is
"committed againſt the light of nature, or the common received
"practiſes of Chriſtianitie, profeſſed in all the Churches of
"Chriſt: or if in opinion, then ſuch as are likewiſe contrary to
"the received principles of Chriſtianitie, and the power of God-
"lineſſe profeſſed by the party himſelfe, and univerſally acknow-
"ledged in all the reſt of the Churches and no other ſins to be
"ſubject to that dreadfull ſentence.

Cleered Reformat. p. 21.

But *Reformat. Cleered* ſaith thus. "To limit the cenſure of "excommunication in matter of opinion, to the common and "uncontroverted principles, and in the matter of manners to "the common and univerſall practices of Chriſtianity; and "in both to the parties knowne light, is the dangerous doctrine "of the Arminians and Socinians, openeth a wide dore, and "proclaimeth liberty to all other practices and errors which are "not fundamentall, and univerſally abhorred by all Chriſtians, "and tendeth to the overthrow of the reformed religion.

Thus the ſeveral ſentences on both ſides being propounded & expoſed to the view of the reader, let his enlightned conſcience judge, and not beleeve A. S. that ſaith, *We are importune Who will give the Magiſtrate more then he or God commandeth.* Its not impoſſible that the Magiſtrate may ask too little, if the Miniſter keeps him blind. And its poſſible that the Miniſter may give too little, if he himſelf be not ſingle and humble enough. Therfore ſtill the ſafeſt way is to keep to the Word. And this is a point worthy of an elaborated Tract in theſe times, to ſet out the due bounds between *Politicalls* and *Eccleſiaſticalls*, according to the Scriptures. But A. S. without the rule of Scripture, and without debated arguments of any treatiſe, will in all haſt poſitively at leaſt *ſpeak* a confutation of us, and ſay, *We are the ſervants of the Divell, as doing more then we are commanded*; but for ſhame he ſpeakes it in *French*. Hath A. S. learned at Orleans to ſpeake French too? Yea ſurely. For he writes *valet* for *vallet*, contrary to the French writing. You ſee A. S. wee can underſtand your *French* calumnies without an Interpreter, though we never were at *Orleans*. Reader, ſee A. S. endeavouring to abuſe us in all the languages of Babell, in which he hath any the leaſt skill: beſides the native languages, ours and his, he abuſes us in Popiſh *Latin*, *Sanctus oret pro nobis* *, Heathen *Greeke*, κυῶν ** for κυνῶν: and now in broken *French* calling us *the ſervants of the Divell, if we [illegible] more to the Magiſtrate, then ſome Presbyterians doe.* But a raiſer and reviler, a betrayer of the truth, not I, but the Scripture calls *a Divell*, as we heard afore out of *John* 6. 70. 1 *Tim.* 3. 11. 2 *Tim.* 3. 3. *Tit.* 2 3. In all which places the Greek word is διάβολος, *Divel*. How much of this is A. S. his, we leave to God and his conſcience; and come to anſwer his arguments. 1. Hee intimates that *he would have Non-communion to be Excommunication*

* *Page* 23.
** *Page* 28.

tion; as if the *suspending* of a limb from its liberty for a time by manacling, or, &c. were all one with cutting off. Or negative forbearance of fellowship, were a positive formall giving up to Satan. 2. He saith, *It is great pride in not submitting the judgement of 5 or 6 (sometimes) idle; yea (oftentimes) wicked fellows, to the judgement of all the Divines and Churches of the world, &c.* To which we answer, that A.S. talks as if in all his travels he had seen nothing but evill: Or as if hee had gone out of his wits as well as his Country: or if he had seen any good, he could not tell how to speake well of it. For 1. he vainly supposeth a Church of many hundred good men, (for he saith that they are better then their Officers if but idle) may choose five or six for their officers that should be *idle*, yea, *wicked fellowes*, yea *dogmatizing damnable heresies*; or else should let them alone in their apparent declension, till they notoriously degenerate and break out to bee such, and that too, all the five or six, all at once. A feigned impossibility of any true Church. 2. Hee as vainly supposeth that a congregation of professed Saints should submit upon all tearms, meerly to the judgements of their Officers. The contrary wherof is professed and practised as formerly in the Church at *Frankfort*, so now in other Churches, viz. that they are guided by their officers in opinion only, so farre as they cleare it out of the Word, or else to make exceptions, wherein the particular Church is free to advise with other Churches. And in matter of fact and practice, every man in the congregation, none excepted, hath his free suffrage to vote according to his light. 3. A.S. smelling this, (I suppose) hath so often lowbelled in our eares the term *Anarchie*, (*i.e.* every man to doe as hee lists) in reproach of the Church way; and yet now contradictorily crieth out of a blind subjection of the congregation of many hundreds to the Officers, as to a Popish Conclave. 4. Hee chargeth pride on wee know not whom, in not submitting of the judgement of five or fixe to the judgement of all the Divines in the world, &c. Whereas the particular congregation wil soon submit the judgment but of *one* or *two* or six &c. proving wicked or erroneous to all the Churches they can conveniently advise with; and after the fault cleared, soon make such offenders to submit to the censure of the particular Church, will they nill they. Even as the Apostle advised the Church of *Corinth* among themselvs, to take course with the

 incestuous

inceſtuous perſon. One might rather think that this is pride (A. S.) if a few *A-S-ſians* would command and cite *ſub pœna* the members of twenty, thirty, or fourty Churches to appeare at their coercive Conſiſtories; and there to examine, convict, and condemne perſons, and command the Churches to excommunicate ſuch, whom the particular Churches cannot think to deſerve it. Thus we put the caſe on the one ſide as A. S. doth on the other. But becauſe it is the queſtion now in debate, wee muſt leave the diſcuſſion of it to others.

For the interpoſing of the good Chriſtian Magiſtrate againſt offenders which A. S. would keep off, becauſe his power is not ſpirituall, it is eaſily anſwered, that the civill Magiſtrate by his civill authority, may puniſh the facts of men even in leſſer offences, as they offend the politick lawes: and in greater, may rid the Kingdom of the perſons when they cannot rid them of their impieties. For the ſuppoſitions A. S. makes of a Magiſtrate that may bee an Antichriſtian Chriſtian, or an externall Chriſtian, or an Heathen, they are eaſily anſwered. 1. Where Churches are regularly ſetled throughout a Kingdome, there is little feare of having Antichriſtian Chriſtian-Magiſtrates, eſpecially both high and low. 2. If a Magiſtrate may bee onely an externall Chriſtian, why may not his morall good, and externall profeſſion (if eſtabliſhed Churches in a Kingdome chooſe no better) be as ſtrict againſt morall vices, as the morall Greekes and Romanes? 3. If the Churches be amidſt Heathens, they muſt do as New England, ſettle themſelves a Common-wealth among themſelves. But A. S. tells us, page 35. of a way to doe much without the Magiſtrate, *God* (ſaith he) *hath given an intrinſecall power to the Church ſufficient for its ſpirituall end.* Well confeſt now A. S. to ſerve thine owne turne. Wouldſt thou but confeſſe with the Scriptures, that the word *Church* applied to Eccleſiaſticall things, is never taken in all the New Teſtament for a Claſſis or repreſentative Church; but ever either for the univerſall Church, or for a particular Church, and thou mightſt have ſaved thy labour in penning two Pamphlets in the behalfe of Claſſicall coercive Presbyteries. For anſwer to A. S. his references to the Commiſsioners arguments in their booke called *Reformat. Cleered*, wee deſire the reader to turn backe to that of the *Coole Conference* at large quoted in the ſecond or third page of

of this reply to *A. S.* And for his references to his *Observat.* let the Reader have recourse to the answer lately set forth in print. Touching the mistakes or untruths that *A. S.* saith that the authour of the C. C. presupposeth: Touching the consistence of their Classis and Assemblies of Ministers and Lay men, of Ecclesiasticall and civill persons; we need not blush. 1. Because of the information we have had, that they consist of their Parochiall Presbyters or Elders. 2. Because we know no reason but if their Classis and, &c. bee according to the Scriptures, as they pretend; but that according to the example of the meeting of Churches, *Act.* 15. some of the *brethren* should be there, as well as Pastors, as *Paphnutius*, &c. have been in later Councels. If not, therein their Classis and Combinations doe further recede from Divine authoritie. 3. Because *A. S.* in his following distinctions, doth seem to give us the question, saying, that *when a Statesman sitteth in an Ecclesiasticall assembly, he sitteth not there as a Statesman, but as a Churchman.* Now to what end hath *A. S.* sweat himselfe in this point? The authour of the *Coole Conference* did not except against persons in their Classis; but the question was about their medling with that power, that belongs to the Magistrate, as the *Quære* is, whether some Presbyterian Churches doe not? And see after what A. S. saith to this page 50. of his book.

A. S. page 36. *Sundry of the Independents have told us, that the civill Magistrate according to Gods word, cannot punish any man for matters of religion, how abominable soever his opinions be.*

Answ. But doe the five Ministers, and others of their judgement (for that is to the question) hold so? Or who and wherein doe hold so? Why did not A. S. quote men and matters, for we cannot take A. S. his word. Was not blasphemy death by the hand of the Magistrate by Gods command, *Levit.* 24 &c. And do we condemne the Laws of England that punish protest Arrianisme with death?

A. S. page 36. The Doctor p. 11 12. will not answer because he hath not bookes at hand, and so shifts over the argument: What he saith of *Aerius*, who held out against Bishops, as our reformed Churches doe, is not to the purpose: No more is this, That Councels may erre. Afterwards hee tells us, that French Ministers (as *Anonymus* himselfe) and the Discipline, is for the Independenters, but proveth it not; but supposeth that wee

ſhould take it upon his word, which we may not at any hand doe, till we ſee more candor and ſincerity in his proceedings. As for *Morelius* and ſome Miniſters of the French Church, excommunicated for their erronious opinions, or ill lives, and afterward aſſaulued the Diſcipline whereby they were ſentenced.

Anſ. The Auth. C.C. anſwered without book to that ſo ſufficiently then, for ought that A.S. hath argued here, that the inſerting of a coppy of the C. C. anſwer, here will be a ſufficient reply. Let the ingenuous Reader judge elſe. Firſt, the C.C. reherſeth the words of the Scots Commiſſion in their Cleered Reformation.

"Reformat. pag. 17. No ſooner is *the prelaticall party by the* "*power & bleſſing of God begun to be ſubdued in this Iſland, but ariſeth* "*unexpectedly the oppoſition on the other hand, waiting the opportuni-* "*ty, ſtronger then it was before, which moved ſome of our Divines* "*of late to write on this hand in defence of the government of the refor-* "*med Churches, as others had done before them in other Churches.* "In France Beza *againſt* Morelius Sadeel. *Two Nationall Synods* "*alſo of the reformed Churches in* France, *the one at* Orleans, "1561. *Another at* Rochel, 1571. To this the C.C. anſwers. "It ſhould ſeem by your own quotations here that long before "your *No ſooner*, &c. not ſtaying to *wait this opportunitie*, learned and godly men have written, neer an hundred yeers ſince "againſt Claſſicall Presbyteries, and for Congregationall "Churches. Beſides thoſe many worthy famous men which you "quote with honour in your Peaceable Plea. As for Maſter *Beza* againſt *Morelius Sadeel*, his Tract is not at hand, and therefore we cannot now ſpeak to it particularly, But this you know, "that an honeſt *Aerius* a Presbyter is condemned by pious and "learned *Epiphanius* as guiltie of hereſie, for ſaying *that a Biſhop* "*did not differ from a Prisbyter, but that a Presbyter was as high in* "*dignity and order as the Biſhop**. *That to celebrate the Paſſeover* "*was Jewiſh. That the prayers of the living did not profit the dead.* "*That their ordained ſet Faſts Quarta & pro Sabbato were not to be* "*obſerved.* Yet the ſame *Epiphanius* (who flouriſhed about the "yeer 365. after Chriſt, ſo long ſince) confeſſeth, that *Aerius* "*was not alone in this opinion, but multitudes mere, keeping together* "(*in form of a particular Church*) *with the ſaid Aerius, their Tea-* "*cher, all of them living very ſoberly.* For the two Synods you "mention

* *Quid Epiſcopus ad Presbyterum? Nihill hic differt ab illo, unus enim eſt ordo, & unus (inquit) honor, & una dignitas. Imponit manus Epiſcopus? ita etiam Presbyter, &c. Epip. contra hæreſ. li. 3. Tom. 1. ca. 75. Magnam multitudinem virorum ac mulierum allexit. Fugabatur autem ipſe cum ſuis ab Eccleſiis, & agris, ac vicis, ac civitatibus. Sæpe vero cum multa ſuâ turbâ vigilantes ac ſobrii in agris degebant.*

" mention, for want of copies of them (nor do we in this buſi-
" neſſe deſire much to turn over books, but take what is ready at
" hand, unleſſe hereafter we ſhall be forced thereunto) we ſhall
" ſpeak but a word in generall; that as one of the beſt of our Eng-
" liſh Articles tell us, *Councels have and may erre*, therefore Sy-
" nods. If *Paphnutius* were alive, he could tell us by experience.
" Chriſt enlightning and leading preſence is much according to
" the orderly gathering and managing of Synods. And for the
" Proteſtant Churches in *France*; If we may beleeve our eares hea-
" ring the reports of ſome of the Miniſters of the Frence Chur-
" ches here in England (conſiderable too as the Dutch) or our
" eyes in reading the Eccleſiaſticall Diſcipline of the Reformed
" Churches in france, many materiall particulars, and paſſages
" are for us; which wee omit here, as not intending a diſpute or
" largeneſſe in any thing. So that if things be weighed we are not
" ſo alone, or heterogeneall, as that we deſerve the opinion that
" wee ſhould not be for the *Reformed Churches* ſo farre forth as
" they be *reformed*, at leaſt as much as the *Presbyterians*.

Now what needes to be added to this? If *Aerius* may bee condemned of Hereſie for holding a truth; may not an independent (as A. S. calls him?) And is not this to the purpoſe? yea much to the purpoſe; ſeeing *Aerius* was onely condemned by the Biſhops for holding aganſt Biſhops, as now the miſ-called Independents are condemned by the Claſſicall men, for holding againſt Claſſes? Iuſt as *Morelius* was condemned by the Presbyterians for holding againſt Presbyterians. A great wonder.

A. S. pag. 38 Hath a great deale of prate againſt the five Miniſters for their voluntary exile.

Anſw. Being but one fact, and the *C. C.* having already juſtified it from the rules and example of Chriſt and his Apoſtles, and ſeeing its a caſe of conſcience reſolved amongſt the beſt Caſuiſts; that in caſe the perſecution bee perſonall againſt the Paſtor, the particular Church ought not only to conſent to, but to further his flight, as they let *Paul* downe in a Basket through a window to eſcape, * we neede ſay no more to it. A. S. his rule *pœna debet eſſe moleſta & involuntaria*, that ſufferings ought to bee involuntarie, and the more involuntarie the greater; is not generally true. For the greateſt Martyrdomes have beene founded on the *voluntary* reſolutions of the Saints. So in the Ten perſecutions, runnings

Pirkins Amef.

* But there is no uſe of this caſe when Churches fly with the Paſtors.

running to their tribunalls, and voluntarily profeſſing, they were Chriſtians. And in the *Marian* perſecutions in *England*, the Martyrs voluntarily choſe rather a ſtake, then to profeſſe that miſtake of the corporall preſence of Chriſt in the communion. If A. S. underſtands puniſhment in a carnall way, even that way too it holds, that thoſe troubles vexe us moſt that voluntarily wee incurre.

Pag. 12. Sect. 3. and p. 13. Sect. 1. & 2. the Doctor ſaith nothing againſt that which the Commiſſioners ſay, and ſo opplieth it to the Independenters, and denieth that they esteeme ſo of Excommunication, viz that *to limit the cenſure of Excommunication, in matter of opinion, to the common and uncontroverted principles, and in the matter of manners to the common and univerſall practiſes of Chriſtianitie, and in both to the parties knowne light, is the dangerous opinion of the Arminians and Socinians, openeth a wide doore and proclaimeth liberty to all other practiſes and errors which are not fundamentall, and univerſally abhorred by all Chriſtians, &c.*

To this he anſwereth with complaints, and ſaith, that there is no argument here: But in this Laconick diſcourſe there be more arguments then he ſeeth: The firſt is.

[a] Arminians and Socinians opinions are not to be received.

[b] But to limit Excommunication in matters of opinion, &c. is Arminians and Socinians opinion.

Ergo, It is not to be received.

The ſecond is:

What openeth a doore, and proclameth libertie to all other practiſes and errors, which are not fundamentall, is not to be admitted.

[c] But to limit Excommunication, &c. is ſuch, *Ergo*, it is not to be admitted.

The third is:

An opinion univerſally abhorred by all Chriſtians, is not to be received.

[d] But to limit Excommunication, in matter of opinion to the common uncontroverted principles, and in matter of manners to the common and univerſall practiſes of Chritianitie, and in both to the parties known light, (viz. of Nature or of Grace,) is an opinion univerſally abhorred by all Chriſtians, *Ergo*, to limit Excommunication, &c. is not to be admitted.

4. The

a *Anſ.* This *major* propoſ. is falſe, if univerſall, for they confeſſe God and Chriſt, &c.

b This *minor* propoſ. is falſe, for it is not their opinion peculiarly, but of the ſoundeſt Churches in Chriſtendome.

c *Anſ.* This minor propoſ. is moſt falſe.

d This *minor* propoſ. is moſt notoriouſly falſe. Thouſands of Chriſtians will anſwer ſo as ſoon as they ſee this argument.

4. The Doctrine that tendeth to the overthrow of the Reformed Religion, is not to be received.

* But to limit excommunication, &c. tendeth to the overthrow of the Reformed Religion; *Ergo*, it is not to be received.

a *Anſ.* This *minor* propoſ. is groſly falſe.

To theſe Arguments hee anſwereth not formaly, neither to the matter nor to the forme; and no wonder, for he could not obſerve them. Only to the end he may ſeeme not to have anſwer'd nothing at all, he telleth us, that *Pagans and Infidels doe not practiſe*: But how is that to the purpoſe? *ſince in all the Commiſſioners Diſcourſe there is not one word of Pagans or Infidels.* 2. He anſwereth that Papiſts, Prelates, Socinians, Arminians, Browniſts, and Separatiſts, doe not hold ſome common truths with Chriſtians. * But to what purpoſe he ſaith this, I know not: if it be to prove, that they may be excommunicated, we deny it not; but ſay, that to hold ſuch an opinion, is Arminianiſme, Socinianiſme, &c. *i. e.* an Arminian or Socinian opinion, whereunto he anſwereth not.

Anſ. 1. This puzled A. S. ſaith that the Author of the C. C. pag. 12. 13. ſaith nothing againſt that which the Commiſſioners ſay, &c. yet the C. C. ſaith all this (which is nothing with A. S.)

If *Pagans* and *Infidels* do not practiſe, and *Papiſts*, *Prelates*, "*Socinians*, *Arminians*, *Browniſts*, *Separatiſt*, *&c.* doe not "hold ſome common truths with Chriſtians (as ſence is common "to men and beaſts) we cannot but condoll our condition, that "when we aſſert (againſt miſ-opinion of us) that we give to Ma-"giſtrates as much as the Presbyterians do, &c. we are cõpared to "*Pagans*, *Infidels*, *Prelates*, &c. as bringing the way of Chriſt in-"to hate with Princes: when wee ſpeake for a conforming of "Church Government to the cloſeſt agreement with the Scrip-"tures, we are compared to *Browniſts*, *Separatiſts*, *Independents*, "and *Popular Anarchie*. When we judge that excommunication "ſhould not be but of perſons preſumed to ſin againſt their owne "light, &c. we are compared to *Socinians*, and *Arminians*, if not "ſemi-ſuſpected to be ſuch, though not by any Engliſh heart. If "theſe be right formes of confutation, the common people will "begin to pride up themſelves as to have ſaid ſomewhat to the "Queſtion now in controverſie, whiles they aſſert (inſtead of bet-

" ter arguments) *that a Bishop is a Presbytery contracted, and a Pres-*
" *bytery is a Bishop diffused.* The former is as a president, the
" other is a Commission exercised by many. Doth not this ve-
" ry particular of excommunication testifie for us, that
" the congregationall way doth leave more to the Magistrate,
" then the Presbytery doe? Many offences are to bee punish-
" ed *bodily* by the civill Magistrate, that are not to bee censured
" with that *spirituall* highest censure of Excommunication.
" Which being a *shutting out of heaven*, and *a giving up to Satan*,
" had need of better grounds then mens finningof simplicity, or
" ignorance. The very Prelats, at least pretended wilfull obstina-
" cie for their Excommunications. And the great punishment of
" Excommunication inflicted for small faults, will make the pu-
" nishment at last small in the eyes of men. But if it bee restrai-
" ned to great faults against the parties light, men will thinke
" the punishment to be like the sinne. And yet no dore set open
" to other vices; which civill power may punish *externally* for
" the fact; while Churches look upon fauls spiritually in relati-
" on ro the mind, with what *will* they were committed. So farre
the *Cool Conf.*

2. This confident A. S. saith, *that the author of the C. Conf. did not see the Arguments*, and therefore hee hath here drawne them out in *Battalio*. But the answerer can more boldly and truly say, that *A. S.* did not see the force of the answer of the *Coole Conf.* For *A. S.* his own confession assures us so, in this his reply pag. 40 line the 7th. there set down with a [*] at it. Let any seeing man read over that of the *Cool Conference* just now repeated, and hee wil see the force of the *C. Conf.* answer to be this, *viz.* Rationall men agree with beasts in somewhat that is common, as to *eat*, to *move*, to have *sense*. Therfore as those common things doe not prove men to bee beasts: so nor doe those common truths that Orthodox Ministers, hold with Socinians and Arminians touching excommunication, or, &c. prove those orthodox to be Socinians, or Arminians, or their tenets to be Arminian or Socinian.

And whereas A. S. hath here used his Logick feats to draw out many arguments; we cannot yet either *feele* their weight, or think that ever the worthy Commissioners intended them for arguments, but onely illustrations. For those are not the wayes

of

of Scholars, intending to convince, to make the firſt ſyllogiſmes onely, the majors or minors of which may readily, clearly and fully be denied with a meer *non* or a *negatur* (as we have ſhewed in the margin of thoſe arguments) and leave them ſo unproſecuted to a non-denial. Therefore A. S. hath not in all that hee hath done, cut out any worke for us to doe, by way of anſwer, nor hath he ſtrenghtened his cauſe, but weakend it, and ſo left it to be ſlighted, as himſelfe; who is not affraid, but two or three lines after his arguments in page 40. ☞ lowdly and lewdly to tell an apparent untruth, *viz. That in all the Commiſſioners diſcourſe there is not one word of Pagans or Infidels.* For unleſſe he hath ſome reſervation, or equivocation to turne the ſenſe of his words as they are printed, and here truly repeated to a point; they containe a notorious falſhood. For the Commiſſioners in their *Cl. Reformat.* pag. 13. in anſwer to the five Miniſters words, *viz. That they gave more to the Magiſtrate then the Principles of the Preſbyterians can:* ſpake thus, *viz.* "How much, and for what ends "*Pagans and Infidels* of old, the Papiſts, Prelates, and Armini- "ans of late, have laboured to make the way of Chriſt hatefull "to Princes and Magiſtrates, is too well knowne, &c.

A. S. prompts us, that our limiting excommunication, as above-ſaid, is an *opening of a dore*, &c. I am ſure to extend excommunication too farre, unto too ſmall matters (the practice of the *Prelates* indeed, and peculiarly *their* practice, unleſſe others will imitate them) *opens the wide dore of Hell*, as much as is in the excommunicators, for thoſe that God never commanded it to bee unlockt. The New Teſtament is full of warrant for ſo much indulgence to ſmaller *opinions* and *practices*, that their owners be not preſently excommunicated. There were divers particulars of both in that excellent Church of Corinth, *viz.* doubtings of the reſurrection to come, misbehaviour at the communion, carnall contentions, &c. Yet *Paul* bids them excommunicate onely the inceſtuous perſon. So in the Church of Galatia, Galat. chap. 1. and chap. 2. much ſticking to ceremonies, bewitchings with new doctrines, diſsimulations, &c. yet is there given no Apoſtolicall command of excommunication.

A. S. p. 41. And I pray this Doctor, what if a man become bruitiſh, and have the light of his underſtanding altogether corrupted, ſo as to deny that there is any ſinne againſt the light of

Nature, shall he not be excommunicated for it? Shall his ignorance excuse him? Is not his ignorance a sinne, and especially when it is concomitant or subsequent to some other sin or action of the will, When hee has procured it to himselfe, or when hee used not morall diligence enough to chase it away? shall, or can the ignorance of the Law, or of his duty, which he is bound to know excuse him, or free him from excommunication? Is not that Socinianisme, Arminianisme, &c?

As for that which he saith, page 13 Sect. 2. *that a Bishop is a Presbytery contracted, and a Presbytery a Bishop diffused*: 1. It is but one of the Separatists ordinary Jeeres against Presbyterian Government. 2. They prove it not. 3. The Commissioners answer it, page 25. 4. And if it were so, yet Presbyterian Aristocrasie should be admitted, since it is Gods ordinance; but not Episcopacie, since it is not Gods ordinance: 5. Amongst the Helvetians, if one man should goe and contrive into his owne person all the authority, which is diffused amongst all the Rulers there, think you that they would endure him, or rather not put him to death as a Tyrant and a Traytor, according to his demerits? The very contrivance of authority into one person, which God hath diffused in many, is unjust and tyrannicall in Gods Church.

But the Doctor objecteth, that in forbearing excommunication (I beleeve he understandeth the greater) they leave more to the Magistrate then the Presbytery doth. *Answ.* This the Doctor saith, but proveth it not: and therefore we deny it with the like facility that he propoundeth it.

Answ. A. S. Doth suppose (that which was never heard of in histories, Human or Divine) that a man, though the meereſt naturall man, should deny that there is any vice against nature. Nature in all men of ripe yeares, and in their wits, sayes thus, *Omne turpe est fugiendum*, every vice is to be avoyded. *Doe as thou wouldst be done by. There is a God. Parents are to be reverenced, &c.* All which are called by all the Learned, Lawes of Nature. And the Scripture backeth it, saying, (*Rom. 2. 14. 15. The Gentiles which have not a Law, doe by nature the things contained in the Law; these having not a Law, are a Law unto themselves, which shew the work of the Law written in their hearts, their consciences also bearing witnesse, and their thoughts the meanwhile accusing, or else excusing one another.*

2. *A. S*

2. *A. S.* doth ſuppoſe a greater matter then this; that ſuch a man as this may be admitted a member of a Church (or elſe hee cannot immagine an excommunicarion.*) I wonder where he hath ſeene ſuch Churches, receiving in, ſuch to be members? or doth hee ſuppoſe a third wonder greater then all, that a man endued from the wombe, with the Law of nature and after educated in the knowledge of an outward conformity to Religion; ſo as to bee admitted to a membership of a Church; may after fall off to ſuch a brutiſhneſſe in his underſtanding as to thinke that there is not any ſinne againſt nature? We know profeſſors have committed the ſinne againſt the Holy Ghoſt. But even that while (notwithſtanding the malice of their hearts and affections) they have been convinced in their judgements and conſciences of the truth and of the ſinne they ſinne. or elſe it could not be the ſinne againſt the Holy Ghoſt. So that the very naming of theſe ſtrange ſuppoſitions made by *Adam* and left to be wondered at by all wiſemen, is confutation enough of them. To Adams 2. Reaſon. *Is not ignorance a ſinne?* &c. We anſwer, if every act that is a *ſinne*, yea ſinned through want of more diligence, ſhould be excommunicable, there would not be one member in a church or Saint on earth, but would every weeke deſerve excommunication, and lay an heavie imputation upon all the beſt Churches, that they excommunicate not frequently; yea on the Churches of Scotland where the grave Commiſſiones ſay, they uſe it but ſeldome. Yet whether not deſerved by *A. S.* his poſitions, I leave knowing men to judge. To that of *A. S.* ſaying, *that to call a Biſhop a contracted Presbytery, &c. is a jeere, and not prooved*; wee anſwer in one argument; ſeeing he puts it ſo tightly upon us, who before did but ſay it was *vox populi*.

If a Claſſicall coercive Presbyterie be as extrinſecall to particular Churches, as a[a] Biſhop, and a Biſhop be as intrinſecall to particular Churches as ſuch a Presbyterie, and both of them have the ſame power of citation, examination, condemnation, and excommunication of a member, whether the major part of a particular Church conſent or not, and have the ſame order of proceeding, that the chaire-man of ſuch a Presbyterie acts by his Claſſis, as a Biſhop by his Eccleſiaſticall Courts: Then a Biſhop is but a contracted Presbyterie, and a Presbyterie a diffuſed Biſhop. But ſo a Biſhop and a Presbyterie agree. Firſt their agreement in intrinſecalneſſe,

* So he confeſſeth pag. 51. lin. 1.

a *i.e.* Epiſcopaſie, for that is the word in the *C. C.*

calneſſe, we proved afore once and againe. 1. In this our anſwer, beſides that quoted out of the *C. C.* 2. The Pſesbteries power of Citation wee prove out of the Cleared Reformation, plainely granted. pag. 23. called there *via Citationis, & publica authoritatis. i.e. the way of Citation and publique authority.* And that in oppoſition to a particular Churches Admonition of another Church offending, as no authority, In ſame pag. 22. of Cleared Reformation. 3. For the ſame manner of proceeding, wee have ſaid ſomewhat afore, and the thing it ſelfe ſpeakes it. They that have ſeene the proceeding of both can tell us. Therefore for ought we can finde yet, the people ſpeake reaſon to ſay that a Biſhop or an Epiſcopacy is a contracted Claſſic. Coerc. Presbytery, and a Claſſic. Coerc. Presbyterie is a diffuſed Biſhop or Epiſcopacy.— But *A. S.* ſaith that the Commiſſioners have anſwered it. pag. 25. we anſwer, that the *C. C.* hath anſwered them; and his anſwer juſtified with much more inlargement on that point in this booke in anſwer to *A. S.*— To A. S. his refuge to the Scripture, *that a diffuſed Epiſcopacy, viz. Claſſic. Coerc. Presbyterie is Gods ordinance*; We anſwer, Thats the queſtion, which all along we have forborne to diſcuſſe directly and in full till we heare what the Aſſembly will conclude— His ſtorie of the *Helvetians* we leave to the *Elveſians*; we know not what uſe to make of it. Kingdome are commonly more ſenſible of State Tyrannies, then of Church Tyrannies, and therefore that inſtance is nothing to us, we are where we were, hoping that the Lord hath intended ſome better thing for us, and Scotland too, in his due time— That of A. S. his diſtinction of *greater and leſſer excommunication*, I muſt paſſe over with confeſſion of my *Neſcience* (ventering A. S. his calling of it *Ignorance*) that I never heard of it in the Scriptures, but onely in the civill, and Cannon Law-books. Touching the leaving more to the Magiſtrate, the *C. C.* hath anſwered, and we againe have anſwered afore. The reſt of the 42. pag. A. S. ſpends in jeering and reviling, to which ſilence is the beſt anſwer.

A. S. *If as the the Author of the C. C. Objecteth excommunication had neede of better grounds, then mens ſinning of ſimplicity or ignorance; then the ignorance of Jeſus Chriſt, and denying of his merits, ſhould not in curre the ſentence of excommunication.*

Anſw. Excommunication ſuppoſeth communion [b], with a particular Church. Doth A. S. know of any true Churches that admitt

[b] So he confeſſeth pag. 51. line 1.

mitt any ſuch ideots as hee ſpeakes of to bee membes of them? or doth he imagine that one once ſufficiently informed of Chriſt and his merits, can be after ſaid to be ignorant of them; and deny thoſe merits out of ignorance? He muſt ſuppoſe, and impoſe theſe impoſſibles in a true Church, or elſe he ſpeakes nothing to the purpoſe.

A. S. pag 43. &c. Spends neere halfe a ſheete with many Mazes and labyrinthes of Schoole diſtinctions of which no newes in the Scriptures, to know our meaning in five things: 1. what wee meane by *great ſinnes*, 2 by *knowne light*, 3. by *Chriſtianity*, 4. by *common received practiſes*, 5. what by *Church*, and all to little purpoſe, unleſſe for his owne purpoſe, to throw before us (not golden but) ruſty iron balls for us to ſtoope for (if we will) whiles he getts the ſtart, to penne more ſcurrulous bookes againſt the ſervants and waies of Chriſt, none being at leaſure to runne with him.

Anſw. If we ſay we take theſe as the Scriptures take them, and that too in relation to excommunication; and in our *practiſe* do give an accompt of our conſciences to God and the particular Churches in the matter of excommunication; wee neede not bee examined by One *A. S.* yet if we wiſh it would doe any good wee could willingly ſhortly give him an anſwer, for wee are full of other buſineſſe, though *A. S.* ſaith he hath nothing elſe to doe.

1. By *great ſinnes*, in relation to excommunication, wee muſt needes underſtand, *great* in relation to the *will*, that with great willingneſſe they were perpetrated, and ſtill perſiſted in, at leaſt in the guilt and ſcandals unlamented before the Church.

2. By knowne light, we muſt needes underſtand all light, ſpeculative and practicall, that ſhould and might have kept the offender from thoſe groſſe errors in opinion and practiſe incurring excommunication according to the rule of the word.

For the 3. 4. and 5. what ſhould we underſtand but true *Chuches* true *Criſtian* received *practiſes*, all *true* in the eſſentialls? For we have no warrant to be led by any thing that is falſe, in regard of its eſſentialls. And this anſwer will ſuffice for the preſent, till a further be given to foxe A.S. out of all his lurking holes.

A. S. pag. 47. *To cut off ſophiſtications, I will preſſe them cloſer thus. Either our brethren in this point of excommunication of ſinners, for ſinnes agree with us, or diſagree from us.* If diſagree, let them ſhew us wherein?

Anſw.

Anſ. See what a preſſe here is. Here A. S. would be the Scoute to give intelligence, or the taske maſter to ſet others to worke. In the Apologie the 5. Miniſters diſtinctly and ſufficiently ſet down our judgment. In the Cleered Reformation, the Commiſſioners oppoſitely ſet down yours; why did not A. S. in all this his reply, goe to worke himſelfe; and confute the 5. Miniſters touching excommunication? He hath not refuted them, therefore we have not had wherein to refute him; but only to follow him in his vagaries, and to chaſe him into his quarters.

A. *S.* pag. 47. There be two maine objections, which ordinarily the Independents propound againſt the Government of all the Reformed Churches, and namely of that of *Scotland.* The Commiſſioners from *pag.* 2. ſect. 2. to the end of their Booke propound them in as great force as poſſibly they can have, and diſſolve them both ſo ſtrongly and evidently, that is a wonder how this Well-willer had any ſtomach to reply. The Doctor alſo bringeth them from *p.* 14. ſect. 2. to the end of his booke, where he travaileth ſo ſlenderly, to juſtifie them, that he ſeemeth willingly deſirous to be condemned: only rather then to be thought a deſerter of the cauſe, he would rather anſwer impertinently, then to quit his Brethren.

The firſt argument put in forme, will be thus.

Where there is or may be exhortation of particular Churches one to another, proteſtation of one againſt another, and the withdrawing of Communion one from another, (eſpecially when the Magiſtrate interpoſeth his power) there the Authoritative power of Presbyteries and Synods is not neceſſary.

But in the Church of God or Militant Church, there is or may be exhortation of particular Churches, &c.

Ergo, In the Church of God or Militant Church, the Authoritative power of Presbyteries and Synods is not neceſſary.

The Aſſumption is certain.

The proofe of the connexion of the firſt Propoſition may be thus:

Where there is a ſufficient remedy, and no leſſe effectuall againſt all offences, then the Authoritative power of Presbyteries and Synods, or of Excommunication, there an authoritative power of Presbyteries and Synods, or of Excommunication is not neceſſary.

But

But where there is, or may be Exhortation of particular Churches, &c. there is a ſufficient remedy, and no leſſe effectuall againſt all offences then the Athoritative power of Presbyteries, Synods, or of excommunication.

Ergo, Where there is, or may be Exhortation of particular Churches, &c. there is no neede of the Authoritative power of Presbyteries, Synods, or of Excommunication.

They prove the Aſſumption here, for he who will or dare condemne the one, will not care for the other, unleſſe the Magiſtrates Authoritie intervene.

Anſw. The Commiſſioners anſwer, that this Argument ſuppoſeth an extraordinary Caſe, which hath never fallen out in the Church of *Scotland*, or any other Reformed Churches, except thoſe of the Separation, who propound the Argument, viz. the pronouncing of non-communion or excommunication againſt a whole *Church* and we hope ſuch a caſe never ſhall fall out. Now lawes are made for caſes that be ordinary, and not for theſe that are extraordinary.

The Doctor replies, that they ſpeake not one word to extenuate the Authority of Synods.

Rep. But in depriving them of their Authoritative power, which is their *forme*, they extinuate their Authority yea they diſtroy their *eſſence*; for without an authoritative power, they ſit in quality of private perſons only, or of Miniſters gathered together by chance, or otherwayes, and not in quality of Synods; or rather, as the Commiſſioners anſwer moſt judiciouſly and clearely, In this *Exhortation*, &c. there is no more to be found then one particular member may doe againſt another, which yet is acknowledged to be inſufficient for removing of offences, unleſſe the Authority of the Church of which both of them are members, ſhall intervene.

The Doctor replieth, that beſides *Exortations*, *Proteſtations*, *and non communion*, they profeſſe themſelves ever to ſubmit, and to have recourſe to the Civill Magiſtrate.

Inſt. This *profeſſion of ſubmiſſion* is either *voluntary*, depending of their own free will? or by *neceſſity* of *obligation*, whereunto they are ſubject by *Law*: If they choſe the firſt, it is no more then a number of Watermen, Tinkers and Coblers may doe of themſelves

ſelves by a particular convention. 2. It is not *Juris divini*, as they pretend their government to be, but *humani*, depending of their own fancie. And to profeſſe themſelves to bee willing to have recourſe to the civill Magiſtrate, it is not at all to the purpoſe, but moſt abſurd. 1. For that the power of the civill Magiſtrate is not intrinſecall, but extrinſecal unto the Church: but we ſpeak only of the power that is intrinſecall, and proper to the Church, and ſo muſt our brethren alſo, if they will ſpeak rationally. 2. In ſo doing, they make the civill Magiſtrate Judge of Eccleſiaſticall controverſies in doctrine and diſcipline, and head of the Church, &c. which cannot hold when he is an Infidell, an Antichriſtian, &c. whereof ſee more in the Commiſſioners anſwer, and in the Obſervations and Annotations upon the Apologeticall Narration. 3. In ſo doing, ye make the *Church power* ſubordinate to *Civill power*, which cannot be; for ſubordination is betwixt things of the ſame kind, or ſort: but ſuch are not Civill and Eccleſiaſticall power, which are oppoſite, or rather contradiſtinguiſhed or differenced one from another, as things deſtinated to or different ends, the one ſpirituall, and the other temporall.

3. He ſaith, that *ſuch a caſe may fall out amongſt us, with ſwarms of Anabaptiſts and Antinomians.* *Anſ.* That cannot be: for they have no communion with us, and therefore cannot bee excommunicated by us.

Anſ. 1. *A. S. page* 47. mentions in generall the Scotch Commiſſioners anſwer to the two maine objections againſt Claſſ. Coerc. Presb. Then *A. S.* blowes over the well willers reply in the C. Conf. to their anſwer, and would have us take his *wonder* without a *Quia* or *Ergo* (as it is his language) for a confutation; *wording* to us that the C. Conf. hath made but a ſlender reply, from p. 14. to the end of the C. Conf. Yet 1. thoſe pages have found work for *A. S.* to the value of a ſheet for every leaf; with what fruit let the Reader judge by this our anſwer. 2. That by thoſe pages of the Cool Conf. whith in this our anſwer wee have here reprinted all along, the reader himſelfe may judge whether he hath cauſe to beleeve *A. S.* in this againſt the C. C.--- Then after *A. S.* hath drawne out the arguments of the *Apol.* at length which are full of vigor and ſinewes, hee tells us, the ſhort anſwer of the Commiſſioners, *that thoſe Arguments ſuppoſe*

"pose an extraordinary case which seldom or never falls out, &c. Now "laws are not made for extraordinary cases, but ordinary. To wch we answer, 1. that A.S. argues for the ordinary rules of ordinary Classes, and their excommunications from cases so extraordinary, as are to our best understanding impossible. So p 41. *viz. of a man in a Church fellowship, turning bruitish and void of the Principles of the Law of Nature.* And p 43. *of a member of a Church that may be ignorant of Christ, and deny his merits.* 2. We answer, That if the erring of a whole Church being an extraordinary case, doth not require an ordinary rule: of what use then are ordinary Classic. coercive Presbyteries? For the fairest pretence for their use is, to take a course with a whole particular Church offending, to subject it to the neighbour Churches, who joyntly onely seeme to be greater then it. For as for the particular members offending, the particular Church in the eye of all indifferent men, is armed with power to deale with them: and A. S. himself confesseth in this his answer, page 35. *that God hath given an intrinsecall power to the Church sufficient for its spirituall end.* Where if hee doe but take the word *Church* as the Scriptures take it, viz. *ever* for a particular congregation; but when it speaks of the universall Church on the face of the whole earth, A. S. will by these words over throw all the fabrick of his two books, and the question in hand hee contends for. So then if the offending of a whole Church is so extraordinary, as that there is no need of ordinary particular rules; then set not up ordinary coercive Classes; leave such rare contingencies to the particular Churches, in *ipsa arenâ capere consilium* (as the Commissioners speake) when the occasion shall fall out to consider what they have to doe, *pro re natâ* according to the state of things, as the word of God shall guide them; either to pronounce a *Non-communion* against the offending Church, if refractory (the Magistrate backing their proceedings) or take what better course they can learn out of the Word, if there to be had; for as yet wee finde none.

So that the whole result amounts to this: If the case of a whole particular Church, needing admonition, &c. seldome or never falls out; why doe they seek a rule of a constant standing, coercive Classicall Presbytery? For one particular Church is superiour enough to deale with its particular member offending.

If the case may be common, why doth A. S, &c. say it comes to passe seldome or never? And when it doth, why may not a voluntary sisterly meeting of adjacent Churches offended, suffice to reduce such a Church admonished by them, on pain of Non-communion with it? What need any other provision for so rare a case? Just as Nationall Synods are no ordinary thing, but *è re nata* meet on extraordinary occasions as they arise.

To that A. S. saith, page 49. of his, *that though the Doctor replies that they speake not one word to extenuate the authoritie of Synods, yet in depriving them of their authoritative power, which is their forme, they extenuate their authoritie, yea they destroy their essence.* And we answer, 1. That A. S. doth wrong the authour of the C. Conf. For his (pretended and supposed Doctors) words are these: *There is not one word in the Apologies discourse of this point, to extennate the power of Synods, which being according to the Scriptures, they hold them in the highest esteem that ever the Scriptures advanced them to.* 2. We answer, let A. S. prove that ever the Scriptures put into a Synod, in which were no extraordinary men, Apostles, &c. an authoritative coercieve power, as the essentiall forme thereof. Such a forme we find in that wicked Councell of *Trent*, but not in any Synod managed according to the Scripture. 3. Brotherly union and combination of the Elders of many Churches, dogmatically to declare the mind of Christ to particuar Courches, is the full *form* of a Synod, though they have no coercive power, as ere long will be further debated. To that *A. S.* avoucheth with the Commissioners, *That in particular Churches exhortations and pronouncing non-communion, &c. there is no more to be found, then what one particular member may do against another, &c.* We answer, 1. It is Gods way be it more or lesse, *Josh.* 22. 11. *Acts* 11. 2. *Gal.* 2. 11. which places if taken candidly, shew us enough 2. One member cannot cast another off from Church-communion. 3. There is not that Majesty of Christ represented in one man, as in whole Churches.

To A. S. his *Quære*, Whether the submission of the civill Magistrate be voluntary, &c. we answer, That they *must* and *ought* (in subjection to divine law) to subject to the Magistrate, all that lies beyond *pronouncing non-communion* against a particular Church erring refractorily, and *excommunication of a particular member*. And in these *ulterior* things to submit themselves to

him.

him. So that by this ſhort anſwer all A. S. his inferences are ſhatred to duſt. He may be gone with his Coblers and Tinckers (of whom he learned to cobble and patch, rather then mend) together with his watermen; which laſt may doe well to fetch a tankard of water to waſh his mouth cleaner, and after ferry him over to Scotland where I beleeve the prudent Senators & Elders would teach him more manners in diſputes about holy things. But before he goes, I wiſh the Parliament and all in place would take notice of his words before, pag. 50. of his booke, where after his many flouriſhes how much he would give to the Magiſtrate ſaith thus. *In ſo doing*, what? *to ſubmit to the Mugiſtrates interpoſing of a power of another nature, after the Churches pronouncing non-communion* (for theſe are the words and ſence of the Apol. pag. 17.) the Apologiſts (ſaith A. S.) make the Civill Magiſtrate *head* of the Church, *Judge* of Eccleſiaſticall controverſies in Doctrine and Diſcipline, and the *Church power* to bee ſubordinate *to civill power*. Judge Reader, and ſpeake thy minde. To his laſt words about Anabaptiſts, we anſwer in a word; that thoſe that are for the preſent ſound in opinion, being in a particular Church communion may, the greateſt part of them, fall away to rancke Anabaptiſme as there have beene inſtances, and that not onely in England. Note. ☞

A. S. pag. 51. He ſayes, that the *C. C.* ſaith that the *Commiſſioners* ſuppoſe more in their ſecond Anſwer, viz. that two or more Churches *may mutually proteſt and pronounce the ſentence of noncommunion one againſt another.*

Anſw. This Doctor is either very dull, in not conceiving of this cleare and ſolid anſwer of the Commiſſioners; or elſe very malitious in diſguiſing of it; for the Commiſſioners argue hereupon a Caſe, according to the Independenters Hypotheſis, which cannot but be ordinary amongſt them, according to their Diſcipline: and howbeit their Churches be very few, & have been a very ſhort time in *rerum natura*, yet it hath fallen out amongſt them in New England, & they have had the like Caſe in the Netherlands, according to their owne relation: but in our way and Diſcipline it cannot fall out amongſt us; for if two Pariſh Churches have any difference, they ſubmit themſelves both to the Colloque, or to the Provincial Aſſembly: if two provincical Synods or Aſſemblies differ, the Nationall Aſſembly judgeth betwixt them both; ſo that this Caſe cannot fall out amongſt us, & it is a practicall principle,

that *par in parem non habet imperium*, since neither of the equalls are subject one to the other; and such are all Parish Churches amongst themselves, Classes amongst themselves, and Provinciall Synods amongst themselves.

Page 52. The Commissioners fifth answer is, *By what probability can it bee made to appeere to any rationall man, and indifferent mind*, that *no authority* shall be as valid *as authority* against the obstinate; that *via admonitionis* and *requisitionis* is equall with *via citationis & publicæ authoritatis*? There cannot be so much as tryall and examination of the offence without authority, unlesse the party bee willing to appeare: that perswasion and jurisdiction, that the delivering over to Satan, and thereby striking the conscience with the terrour of God by the authority of Jesus Christ, which hath the promise of a speciall and strong ratification in heaven, and any other Ecclesiasticall way whatsoever, which must be inferiour unto this, and depend onely upon perswasion on the one part, and free-will on the other, can be supposed to be like efficacious. No man will say, but in civill matters it is one thing to have to do with our neighbour, who hath not more authority over us, then wee have over him; and another thing to have to doe with civill power, which hath authority over both: this solution I have written over in the Commissiners owne words, because it is so significative, so strong and evident, that it dissolveth all the frivolous Replies of this good Doctor.

The Doctor hence supposeth 1. That *there is no authority but Scripture-authority*, (by Scripture-authority I beleeve he meaneth that instituted by Scripture, otherwaies Scripture authority is the excellency of Scripture verity, which binds us to beleeve it, because of its Author, which is God.) 2. He supposes that to be most *valid*, that convinceth *and conquers actus elicitos*, the *minde*, rather then *that which doth onely manacle and constraine actus imperatos*, *the outward carriage*: then makes his Quære thus. *Is the way of Admonition, protestation, and non communion no authority?*

Answ. We have passed over in silence A. S. his abuses offered to the Author of the C. C. divers times, yet see how still he beggs to be whipt with his termes *dull* & *malitious* Doctor, we reverence the Nation of the Scotts, witnesse our prayers and purses, but for this *dunce-Scottus* A. S. wee leave him to the intelligent Reader to bee judged whether so much as *mensa* (an inch board) *interest inter hunc*

Scotum & Sottum For his assertion that the miscalled Independent Churches have been a very short time in *rerum naturâ*, we prove that they were ever since th' *Apostles time*; in whose life time it seems impossible to reason, and it is unrevealed in Scriptures, that in Jerusalem and Ephesus, the onely instances, &c. there should bee such a multitude of beleevers, as should necessitate them into severall Churches, and admit the Elders of them as a *Classis* in common to rule over them all, in the aforesaid places. There are thousands in the Church of Jerusalem. But no more though foure or five thousand, &c. then are in many Parishes, and may meet in some Parish Churches to heare a Sermon. There is mention of a great value of the bookes burnt by the converts of Ephesus. But 1. that's to shew how much they were worth as they valued them, whiles they exercised their curious Arts, and so their self deniall and mortification in burning them: but not to signifie that conjuring bookes in themselves were worth halfe so much, for the materials of them, or matter in them. 2. That however; four thousands may very probably have as many bookes among them, as may come to so much; witnesse the common Library and Studies of Gentlemen, and Scholars in some great Parishes. 3. If the fifty thousand peeces of silver be truly cast up, the summe will not bee answerable to the sound * of our English; though a mighty testimony of their conversion to burn their dearly beloved Arts.

* *viz.* Not out 4000*l.*

2. To A.S. his cure of the mutual pronouncing of non communion of one Parish Church against another, by the *Coloquie*; and the same inconvenience between Colloquies by the *Provinciall Assembly*; and that between Provinciall Assemblies by a *Nationall Synod or Assembly*: Wee answer, 1. So the Ministers of Parishes in England, ought not to have preached one against another, upon differences of opinion, but first to have acquainted their *Ordinary*; for him to have taken up the matter. But oft-times the Ministers, and consequently the Parishioners their hearers did preach and contest one against another, and pronounce one another erronious, using all the power they had one against another (as have been instanced) afore ever the Bishop could step in, to hush matters. And by the same reason (*magis & minus non variant speciem*) particular Parishes and Classes may use all the power they have to protest against, and excommunicate one

one another, before great Provinciall and Nationall Synods may bee able to convene and prevent; especialy if Synods and Assemblies should be in any distractions among themselves by equality of voyces, or, &c. as the Bishops and their Consistories and the Conclave of Rome have been; which are instanced in the C. Conf. which *Adam* hides here in silence.

To that of A. S. his quoting the Scotch Com. Cl. Reform. for authoritative power, and his arguments for authoritative power. 1. To the words of the Scots Commissioners we here insert the *Cool. Conf.* You demand by *what probability it can be made to* "*appeare to any rationall man, and indifferent mind, that no authoritie* "*shall be as valid as authoritie against the obstinate, that* via admo- "nitionis & requisitionis *is equall with* via citationis, & publicæ "authoritatis? To which we answer, That if it bee stated that "that is *authoritie*, which is Scripture authoritie (and not else) "and that to be most valid that covinceth and conquers *actus e-* "*licitos, the mind*, rather then that which doth onely manacle "and constrain, *actus imperatos, the outward carriage*; the demand "is soon answered. Is the way of admonition, protestation, "and non communion, no authoritie? Is that no authoritie "that tells us, *We must give no offence, Better a milstone were hang-* "*ed about ones neck, and he cast into the sea, then to offend a weaker bro-* "*ther. That we were better not eat flesh then to offend, &c.* Or is it "no authoritie, when a whole Church after fasting and prayer, "and clear disputation, shall tell the obstinate erring, that upon "those grounds they will withdraw from them as from *Hea-* "*thens and Publicans*? The truth is, that the Prelaticall men "have made much use of this your case alledged to plead for "Bishops, as most neceffary to keep Churches in union. But "Gods authoritie held forth to us in the judgement of Na- "tionall Synods according to the Word, will prove more "effectuall then any human instituted way whatsoever, to unite "Churches.

2. To A. S. his prosecution of the Commissioners argument, That there cannot be a triall and examination, &c. without authority: We answer, That so a man or a Church may not come when *cited*, unlesse the Presbyterian Classes have a civill coercive power to force the body. A particular Church hath a Divine power from Christs words to call an offending member. If he

he will be obſtinate and not come, the Church then ſees his wilfull perſiſting in ſinne, and ſo may proceed to that courſe as the word holds out to them, as of *ſuſpenſion* a while, and after excommunication, as they ſee cauſe, againſt him, as if preſent, who (as the Law ſaith) is preſent being lawfully admoniſhed to be preſent though in perſon abſent. In the like proportion in pronouncing non-communion againſt a Church that will not heare the reſt of the other Churches ſifterly admonitions.

To A. S. his repeatting the author of the *Cool Conf.* his ſuppoſitions about Scripture authoritie, and the validitie of authoritie, and his *Quære*, we need ſay nothing, let any rationall man judge whether his ſuppoſed Dr did not ſuppoſe rightly, that the originall of all authoritie is divine, &c. See the copie of the *Cool Conf.* to this a little above.

A. S. p. 53. *Reply.* But here the Doctor is mightily *miſtaken*, both in his *Authoritie*, and in his *Actus eliciti*, and *Imperati*. 1. For every thing that is ſaid in Scripture, howbeit its verity bee grounded on Divine authoritie, yet giveth it not men an authoritie or authoritative power; for what authoritative power is given to Man or Angel by thoſe words, *In the beginning God made the heaven and the earth?* 2. Neither doth every *admonition* in Scripture made to men, arm them with authoritie, as that place of Saint *Paul* whereon the Doctor buildeth his authoritie, *Give no offence*; for it commandeth not an authority, or authoritative power to be exerciſed, but an act of *obedience* to be practiſed. *Item* no publick power or authority, but a private duty, becauſe it is common to all men, which cannot be ſaid of Eccleſiaſticall authority. 1.

Likewiſe that other paſſage, *Better a milſtone were hanged about ones neck, and he caſt into the ſea, then to offend a weake brother*. Item, *that we were better not to eate fleſh, then to offend, &c.* All this is ſaid yb Divine authority in reſpect of its *truth*, in ſo far as authoritie ſignifieth an excellencie or dignity in this truth, for which it ſhould be beleeved, becauſe of the excellencie of the author, who is God, who cannot erre, by reaſon of the infallibilitie of his knowledge, or veritie; or lead others into error, becauſe of the goodneſſe of his will, or veracitie: but to ſay that theſe paſſages ſignifie any authoritie, whereof we ſpeake, *i. e.* either power to judge, to command, or to inflict ſpirituall puniſhments, no 2.

reaſonable men can thinke it, that knoweth what power or authority meaneth. 1. For the acts of powes are either imperative or executive, or ſome other like, whereofnone is here expreſſed. 2. Theſe *ſentences* are all meerly *enuntiative*, which *formally* are not *authoritative*, or of *power*. 3. *Authority* belongeth rather *ad facultatem*, *actum*, *imperantem*, *quam ad elicientem*; as this here. 4. The *acts of power perſe*, of themſelves, belong to the *will*, and not to the *underſtanding*, as theſe here expreſſed. 5. They are not expreſſed by *Verbs* of the *Indicative* or *Optative*, but of the *Imperative mood*; not in this faſhion, *this ſhould be done*; *oh*, *that this were done*; but in this; *do this*; whereunto ſometimes are annexed promiſes, in caſe of obedience; ſometimes comminations, in caſe of diſobedience; after which followeth the performance or execution, *viz.*. actuall recompence, or puniſhment. 6. If an *admonition*, a *proteſtation*, or a *non communion* be authority, then every beggar hath this authority, yea as much as all the Churches of the world, as it followeth upon the Commiſſioners Argument, who ſay, that every neighbour ſhould have it who hath no more authority over us then we over them.

3. The Doctor alſo is migſttily miſtaken in limiting *actus imperatos* to the *outward carriage*; for many of the acts of the *minde*, *will*, and *ſenſitive appetite*, are *imperati*, as when I will underſtand, or willingly underſtand, when I will my ſelfe to will, and in vertue of that will I will. Item, when I will aply my appetite to good, and command it to doe good. No leſſe a fault is it in him to take *actum elicitum* in the ſame *latitude* with the *actions* of the *minde*, for ſome of them are meerly *eliciti*, and others meerly *imperati*.

We grant you that to be moſt valid that convinceth, and conquers *actus elicitos*, *i. e.* (as yee take it) the inwasd actions, rather then that which doth only *manacle* and *conſtraine actus imperatos*, the outward carriage. But we deny you that *Eccleſiaſticall Diſcipline*, much leſſe your, *admonition &c.* can doe it, for that is a work of Gods Almighty power only; he onely who created all things, can create new hearts in us, and he onely who knoweth mens hearts can perſwade them: the voice of the Miniſter only ſoundeth externally in our eares, but Gods Spirit to the heart. Neither is it the internall, or neereſt ayme of Diſcipline or Church Government to worke upon, or rule the minde, which is not knowne to the Church, or Church Governours, but to procure the

the external peace of the Church which may be obtained, the mind remaining ſtill unconvinced. *Aliud eſt, eſſe bonum Chriſtianum, aliud, bonum civem in Eccleſia.*

Anſ. In this *Paragraph*, A. S. takes up 3. miſſe-ſtakes of the Authour of the C. C. But they will prove but rotten ſtakes in A. S. his hands to beat the C. C. with all. Judge Reader by the copy of the C. C. but now preſented; whether A. S. doth not play the willfull miſſe-ſtaker and triffler?

For in the firſt pretended miſſe-ſtake, he little leſſe then labours to make a jeſt of, divine Scripture. *In the beginning* God created &c. The places the C. C. urge are patt to the purpoſe, viz. *give no offence*, &c. For the queſtion was how the offender ſhould be made to obey (which that, &c. other places quoted injoyne) & not how the offended ſhould be authorized by divine authority to admoniſh: Elſe we had urged; *thou ſhalt not hate thy brother but reprove him, Exhort and admoniſh one another*, &c. which by proportion holds from ſingle Chriſtians, to Churches.

In the Second pretended miſſe-ſtake he elevates, extenuates, and evacuates the power of thoſe places, *better a Milſtone* &c. and *better not to eate fleſh then to offend*, as if things only *to be beleeved*, (for thoſe are his words, pag. 53. line. 23.) and not to be practiſed; becauſe they concerne paſſive obedience, and not active authoritie, for which laſt end the C. C. did not urge them, for the reaſon above ſaid. Yet A. S. goes on as if he *would not* ſee, with his *enunciatiues, formalities*; *imperatives, optatives, indicatives*; And that *oh that this were done*, doth not in Scripture language imply *do this*. Goe thou A. S. and learne thy *Greeke Grammer*, & write no more κόλον κῦων for κόλον κυνῶν till by the help of thy friend (*lying* buſy at the preſſe, whileſt thou waſt *lying* in the ſtudy of falſehood it was corrected in thy Errata-ſheet. Goe learne thy Latin-Grammer, that thou mayeſt know that *ſileas* though not ſpoken in the *Imparative* ſignifies *hold thy peace*. *Page* 28.

Sure this A. S. hath that Popiſh diſtinction in his bellie, that of Gods precepts, ſome are *commands*, others but *Counſells*, wee may or may not doe them. If God ſaith *O that there were ſuch an heart in this people*; doth not this import Gods authority requiring men to get a good heart? And if particular Churches aceording to Gods command admoniſh an offending Church; and that Church be commanded to here & reforme, is there no more authority then

a beggar hath? As. *A. S.* his words are pag. 54. Sure hee had forgot the King of beggars that can prevaile much upon his poore ſubjects, though he cannot conſtraine them, or elſe he minds to be a begger himſelfe to begg the queſtion by a compariſon of a beggar civily conſidered, or would bee eaſily ſtript and left poore of this argument; ſeeing *poore men*, conſidered ſpiritually, have the greateſt power one over another and ſhew the greateſt ſubjection to one onother in waies of admoniſhing and be ing admoniſhed? *For* they ſaith our Saviour *receive the Goſpell*. Or what would this A.S. have in theſe his ragged arguments? You ſee what ſtuffe hee brings; and therefore wee are forced to ſpeake to him in his owne language.

In the fourth pretended miſtate he reproves the Coole Conf. for taking imperat acts too ſtrictly, and elicit acts too largely; when as 1. The Author of the *C. C.* in the words ſet downe afore, doth explaine expreſly how he underſtandeth the termes in relation to the point in hand, the termes being in Latine, & the exception put into Engliſh, viz. *actus elicitos*, to ſignifie thoſe of the minde; *actus imperatos* to ſignifie thoſe of the outward actions. 2. Though *Adam* at firſt ſtands out impudently, yet by and by he confeſſeth the diſtinction and more too, to be right; ſaying, *wee grant you, that to be moſt vailid that convinceth and conquers actus elicitos, i.e. the inward actions, rather then that which doth onely manacle and conſtraine actus imperatos, the outward carriage.* But yet *Adam* will not yeeld that Church Admonitions can doe this, thus to conquer the minde; that ſaith A.S. God onely can doe. You ſee Reader what an Adverſary I have mett with. I profeſſe ſometimes I am aſhamed that ever I medled to anſwer him, hee ſpeakes ſometimes ſo tooliſhly or impertinently. For one inſtance take this here. Doth not God conquer the minde, even in regeneration, inſtrmentally by the Chuurches power of the Keyes of Doctrine, and Diſcipline? For even excommunication (as well as preaching) is ſome times a meanes of a through-converſion of one that was but a formall chriſtian afore. Give him up to Satan for the deſtruction of the fleſh, that the Spirit may be ſaved. 1 *Cor.* 5:5. How much more may one man be ſaid to convince anothers mind by argument, and make him ſee that to be a greater fault then of himſelfe he ſaw before.

A. S. The other objection (ſuppoſed to be made by the Apol. Narration repeated in the Scotch Commiſſioners cleared reformation

tion) is, saith he pag. 56. *That by this authority and order of Government one Church hath power over another, which is contrary to that liberty and equality Christ hath endowed his Church with, and is no other but a new prelaticall dominion sett over the Churches of Christ.* Here A. S. cutts off much of that the Scotch Commissioners said in their Reformat. Cleared, and repeated in the Coole Conference; yea A. S. doth change the phrase and words of the Scotts Commissioners; and then lastly doth nither fully nor faithfully sett downe the answer of the *C. C.* to Cleare Reformat. and then lastly *A. S.* comes and answers to some broken peeces new moulded by him, having gotten the advantage to make the world beleeve that he answered to all. Therefore wee will set downe first all the words of the Scotch Commissioners Cleared Reformat. that are repeated in the *C. C.* Secondly, the whole answer of the *C. C.* Then after that we will present you with *A. S.* his reply, and our answer to that.

" Reformat. pag. 24. *The other objection is; that by this authority* " *and order of governement, one Church hath power over another:* " *which is contrary to that liberty and equality Christ hath endued his* " *Chures with, and is no other but a new prelaticall dominion set over* " *the Churches of Christ. To this (say you) we answer.* 1 *That wee* " *are farre from imposing any such collaterall power. The power which* " *we maintaine is aggregative of the Officers of many Congregations* " *over the particular members; in which (as in the naturall and poli-* " *tick body) one member is not subject to another, but is to the Whole.* " 2. *It is (say you) a miserable mistake to compare Presbyteries and* " *Prelates together. For the Courts of Prelates are altogether forrain* " *and extrincicall to the Congregations over which they are rule. But* " *the the power of Presbyteries is intrincicall and naturall, they being* " *constitute of the Pastors and Elders of the particular Congregatio is* " *over which they are set. So that another without themselves doth not* " *beare rule over them, but all of them by common concent doe rule over* " *every one; which is no more then for a member of a particular Con-* " *gregation, to bee ruled by his owne particular Eldership. For they* " *dscerne no sentence of excommunication of any member without the* " *knowledge and consent of the particular Congregation that is par-* " *ticularly concerned there in.*

Apolog. * " You say you *impose not a colaterall power.* Sure your " lawes doe impose that one congregation shall be subject to the " Elders (suppose) of twenty congregationgs. And the authority " of

* That is the Authour of the *C C.* in behalfe of the Apol.

" of nineteene of them is as *collaterall*. The congregations every
" one choſe their own officers to rule over themſelves in the Lord.
" But wee heare not you ſay that they choſe their Officers to rule
" over themſelves and others; though we heare you ſay that the
" Officers themſelves are readie enough to conſent ſo to rule:
" which is as extrinſecall as Epiſcopacy, if Epiſcopacie bee as in-
" trinſecall as Presbyterie. For are not Biſhops choſen by the
" people at their inſtalement; where cuſtomarily people are al-
" lowed to make any juſt exception; and hath in part beene
" practiſed in *England*, though with little ſucceſſe in their domi-
" neering times? juſt as anciently, (as *Hieronimus* tells us) *Vnus*
" *eligebatur qui cæteris preponoretur, &c. To avoid ſchiſme, one of*
" *the Claſſicall Presbytery was choſen to be as Chair-man* over them
" all in their Conſiſtorie, who from being ſo annually, at laſt be-
" came ſo for his life time, and ſo hence was borne Epiſcopacy.
" Beſides we know that the Biſhop and his Chaplaines, Chancel-
" lour, Archdeacon, Regiſter, &c. were pariſhioners within their
" owne Dioceſſe; if not Elders or Officers in their ſeverall congre-
" gations. And people formerly have been as willing they ſhould
" reigne, as ever any people were in your Kingdome to have the
" Presbytery over them. And the Biſhops on the other ſide did
" as cunningly comply with the Congregations; they grounding
" their Court proceeding upon the Church-wardens or Pariſh El-
" ders preſentments upon the peoples complaints and teſtimonie,
" and did not paſſe an Excommunication without the ſubſcrip-
" tion of the hand of a Miniſter or two of that Archdeaconrie, or
" Countie-Presbyterie; and laſt of all, the Excommunication
" was not pronounced without the conſent of the Miniſter
" of the particular Congregation. So that it is cleare, it is
" not peoples conſent onely, but if according to the word, that
" makes a governement lawfull. God hath chalked out to us pat-
" terns of people chuſing Officiers for the Congregation. And con-
" gregations chuſing men for Synods or Councels, but not (as we
" conceive) of chuſing men to make a middle claſſicall Presbyterie.
" What ever plauſible ſhewes of reaſon may ſeeme to commend a
" way, yet onely Gods way ſhall have the bleſſing of God upon
" it: And if it cannot be reſolved on all hands as yet, clearely
☞ " which is it, let that your golden ſpeech be written upon all your
Reform. p. 26 " actions. *That thoſe that are moſt averſe to Presbytery if they allow*

" *no*

"no materiall difference in doctrine, worship, or practise, might injoy "their peace, and all comforts of their Ministery, and profession under "it, without controlement of that authoritative power which they so "much apprehend.

To this, this fallen *Adam* tells the Reader pag. 56. that he would have him *note in the 4th. line of the C. C.* in the words *is as Collaterall*, *fallaciam ἐπερωτήσεως* (for *Adam* potest Græcari) a *captious Argument*, whereby he proves one thing for another, that which is not in question, viz. an authoritie, that is *AS collaterall*, which is not in question. Instead of an authoritie that *is colaterall*? which is an Epidemicall sickneſſe in Indepent Divinitie.

Anſ. Let all Schollars judge who is moſt ſick of that *E*pidemicall diſeaſe, who is moſt captious and fallacious. For 1. What is the difference here according to the genuine ſence of the C. C. between, *is Collaterall*, and *is as collaterall*. For the *C. C.* can meane no other thing by *is as collaterall*, but this, viz. *Is altogether to be taken as in very deed collaterall; is really and in truth collaterall.* For ſo wee ſpeake in our Engliſh tongue by *AS*, ſometimes when we ſpeake moſt poſitively (though A. S. cannot or will not underſtand this.) For ſo in reading the Greeke, *Phil.* 2. 8. into Engliſh we ſay. *Chriſt Jeſus being found in faſhion AS a man.* That is *Chriſt Jeſus in faſhion was a man.* In like manner we muſt be underſtood, to ſpeake poſitively and in that phraſe *is as collaterall*, to meane *is collaterall*; as the words next precedent and ſubſequent doe cleerly ſhew including two reaſons to prove the power of the Elders of 19. of thoſe 20. Churches to be collaterall to the 20th. 1. Becauſe the Elders of 19. are extrinſecall and not eſſentiall or integrall parts of the 20th. Church; being not regularly choſen by that Church to rule over them. 2. Becauſe it is an impoſition of mans law, and not Gods to ſet over the Elders of the 19. and ſubject the 20th. to them. But if A. S. will contend that *AS* muſt be taken here *ſecundum quid*, for a terme of *Likeneſſe*, or compariſon; yet he cannot get the Author of the *C. C.* into his fallacie or make him guilty of a deceiptfull arguing. For the queſtion is whether the Presbyterian power be as extrinſecall and collaterall as the prelaticall? See the words of the Scotch Commiſſioners before recited. Now if *AS* be taken comparatively as A. S. would; yet the Cooler concludes infallatiouſly and candidly, that the power of the Elders of 19. Congregations are as collaterall

laterall to the 20th. as an Episcopacie would be collaterall to them all if set over them.

A. S. pag. 56. 21y. I answer, that the Elders of Particular Congregations, who sit in Classes and Synods, may be considered two wayes: 1. *Materially*, as men, who are Elders: 2. *Formally*, in quality of *particular Elders*; and then againe, either 1. in quality of *particular Elders*, tied to such a *particular Church*, in vertue of their particular *Mission*, *Admission*, or *Election*, made by such a particular Church; or 2. in quality of *Elders in generall*, called to feed the whole church, in vertue of their *generall vocation*; which againe as the Author of the Observations and Annotations told you, may either be considered *in actu signato*, when only it is signified to belong to their Charge, before they exercise it, or in *actu exercito*, when in vertue of some *Mission*, *Admission* and *particular Commission* they may exercise it.

If the *Elders* of *particular Churches* be considered *materially* only, they are not so much as *formally Elders*. If 2. *formally*, in quality of particular Elders, tied to a *particular Church*, they have not power to *feed* any Church but heir own particular Church. And in this sense it is an *untruth*, that any *one Congregation is subject to nineteene or twenty particular Congregations*. Yea they are so far from this disorder and confusion, that the Pastour of one Congregation cannot preach in another without the consent of that particular Congregation, as the Rules and Lawes of our Ecclesiasticall Discipline may clearly testifie, if they be considered. 3. In vertue of their *generall vocation* they have power to *rule* the *Church* in *generall*, and may *actually* doe it in Synods, *in actu signato*, if they be considered precisely, before their particular mission and commission, and *in actu exercito*, *i. e.* they may exercise it actually after their *particular commission*, their *mission* from their particular Representative Church, and admission into the Representative or Collective Body or Association and Representation of many particular Churches, whether *Classicall* or *Synodall*.

Ans. Just so may wee distinguish of Bishops and aply the distinctions; (And therefore all *Adams* shifting among the thicketts of distinctions doth not deliver him from our argument, that Presbytery is as collaterall as Episcopacy) Thus Bishops may be considered either *materially* as men who are ecclesiasticall rulers,

2. Fourth-

2. Formally in qualitie of Eccleſiaſticall rulers. And then againe either, 1. In qualitie of *particular rulers*, tied to ſuch a particu- Church, in vertue of their particular miſſion and admiſſion, &c. viz. to be *Rectors* or *perſons* of ſuch benifices as they hold in Commendam. Or 2. in qualitie of *rulers in generall*, called to feed the whole Church in vertue of their *generall vocation*, which againe may either be conſidered in *actu ſignato*, when by Enſtalement it is only ſignified to belong to the Biſhops charge before they exerciſe it; or in *actu exercito* when in vertue of ſome *Commiſſion from the King* or Arch-Biſhop, &c. they may exerciſe it in their Semiannual or trienniall viſitations. If the *Epiſcopall rulers of particular Churches* be conſidered *materially*, only they are not ſo much as formally rulers. If 2. Formally in qualitie of *particular rulers* tied to *particular Churches* they have not power to *feede* any Church but their owne particular Church: and in this ſence of particular feeding, this congregation is not ſubject to any other. 3 In vertue of their generall vocation they have power to *rule the Church* in *generall*, and may *actually* doe it in their Viſitations, and Synods (as their law calls ſome of their Viſitations, witneſſe Miniſters monies called *Synodall*;) *in actu ſignato*; if they bee conſidered preciſely before their Commiſſion and prepared inſtruments from the King or Arch-biſhop, &c. And in *actu exercito*, they may exerciſe it actually after their Commiſſion and miſſion ſent from ſuperior authoritie, as they and their Vicars Generall, Archdeacons, Chancellours, Rurall Deanes, Suffrages, Regiſters, &c. which are as they ſay the collective body, aſſociation and repreſentation of many particular Churches (therefore they call themſelves the Church) whether Archdeaconall, Dioceſan or Provinciall.

* Note here Adam *hideth*, viz. that clauſe in the C. C. *we beare not you ſay that they choſe their officers*, which the Cooler puts in after. BVT. and ſo A. S. his *not* to be put out. As if Adam alſo did not intend to let us heare him ſay ſo unleſſe it be with *Iffs*, and *ſo aſes*.

A. S. pag. 57. *Maſter well-willer replyes that the Congregations every one choſe their owne Officers to rule over them in the Lord but* * *not to rule over themſelves and others.*

To this *Adam* ſhifts, and makes *put-offes*; 1. by venomous jeeres (of *women* maintaining their power of judging of controverſies in Eccleſiaſticall Aſſembles; of his *owne ignorance* what the C. C. meanes by *Congregations*, whether all the members of the Church, men, women & children.) 2. By Cobweb diſtinctions unwarrantable by Scripture) of a *Claſſe*, of a *Colloquie* &c. The reſult of all he give us in theſe words: So I ſay every Church chooſes its

its owne Miniſters, but it calleth them not nor ſendeth them: It giveth them not their generall vocation, nor miſſion into the Miniſtry, but this is an act to the whole Church, which in *actu ſignato* belongeth to the whole Church, but in *actu expercito* to particular Miniſters, not in quality of Miniſters of particular Congregations, but of greater conſociations in a repreſentative body of many particular Churches. So a Miniſter in a Synod hath power of God by the whole viſible Church to judge, rule, and feede many Churches, *poſitis ponendis, ut poni debent*, ſo as nothing thereunto requiſite, be wanting, but all ordered as it ſhould, viz. if by conſent or election of his particular Church, and he bee admitted by the Claſſe, or Synod whereunto he is ſent. So farre *A. S.* where you have the ſumme of a page and halfe in *Adams* booke; but never a word to the queſtion as will appeare in our anſwer.

Anſw. 1. Obſerve how variouſly and ambiguouſly without explication *Adam* uſeth the word *Church*, and whole *Church*. Calling a mixt nation now under the time of the Goſpell a Church. 2. Note he labours to proove one doubtfull thing by another. He would prove (in anſwer to the *Coolers* Quære) that if a particular Church cannot *chooſe* Officers to make a claſſis over themſelves and others, tis becauſe that Church (ſaith hee) hath no power to *ſend*, that is *ordaine* their Officers, and give them admittance. 3. He intimateth that ordination is ſo eſſentiall to an officer, that without an Officer is not in a capacitie for his place. When as the Proteſtant Schoolemen Doctor *Ameſius*, *&c.* ſay that Ordination to an Officer is but as Coronation to a King. The law ſaith that a King is a King before Coronation; And Ordination to a Miniſter, as Coronation to a King is but the complement and ſolemnity. 4. He aſſereth this doubtfull thing, that the ordination of the Officers of a particular Church ought to be done by thoſe that are a conſociation repreſentative of many Churches. 5. when he ſhould come to tell us poſitively to the Quære of the *Coole Conf.* whether the particular Churches in Scotland doe ſo much as *elect* and *conſent* that their Officers ſhould joyne in a Claſſis to rule over them and others; he anſwers with *So as*, & *if it* be by conſent, &c. as ye heard him but now, looke backe on his words. Where wee muſt give him his owne logick, pag. 14. Being a true rule (though by him there miſapplyed, here rightly, *A coaditionall propoſition neither ſpeakes nor makes any thing poſitive, unleſſe the condition be preſent*

Ameſius in his Medul. And caſe. of Coſcience.

ſent poſitively. 6. Here is another wonder. *Adam* ſuppoſeth that if a particular Church elect an officer to be of a Claſſis yet there may be an *If* whether the Claſſis will receive him. And if ſo, we demand of *Adam* whether or no the power of that Claſſis be not extrinſecall to that particular Church? let all rationall men judge. For they will be a ruling Claſſis this Church having no member of it. This Church thinkes this man they have choſen to be fit, the Claſſis is of a contrary mind and refuſe him. Note.

A. S. pag. 59. *Mr. Well-willer repleth againe that Epiſcopacy is as intrinſecall to particular Churches as the Presbytery, ſince Biſhops are choſen by the people at their inſtalement, where cuſtomarily people are allowed to make any juſt exception. A. S. anſwer. I deny that it is as intrinſecall, and that for the reaſon brought by the Commiſſioner.*

Our anſwer to this is only to intreat the Reader to turn backe two or three leaves to that of the Scot. Commiſſioners cleere Reformation and the *C. C.* ſet downe in our anſwer to the 56. pag. of *Adam*. And there to judge of the paſſages between thoſe two bookes in the point here in queſtion.

A. S. pag. 59. *As for that he* (*i. e.* the C. C. *bringeth for confirmation* (*i. e.* that Epiſcopacie is as intrinſecall as Presbytery,) viz. *becauſe they* (*i. e.* the Biſhops) *are choſen by the people; I anſwer,* 1. *It is not enough they have their election from the people, but they muſt alſo have their vocation, and miſſion from the Church, in the name and authoritie of Chriſt which they have not according to the well willers owne tenets.*

Anſ. Our Tenets are according to the word of God, that the men that are members of a particular congregation mett Eccleſiaſtically together, ſhould choſe their own officer that is wanting: and the ſame particular Church by their officers ſhould ordaine that officer and give him his miſſion to his charge. Other courſe then this excepting the acts of the extraordinary Apoſtle and Evangeliſts, whiles they on earth, we find none in the word. And therefore by this ſame principle as we deny the ordination of Biſhops to be lawfull, we likewiſe deny the vocation ordination, or miſſion of men into a coercive Presbyterian Claſſis to bee lawfull; and do not hold it, to be regular according to the word, from the Church in the name and authoritie of Chriſt. So *Adam* hath wonne nothing from our Tenets. And therefore the call, &c. of

the Epiſcopacy ſtands as good in this point, as the coercive Claſſicall Presbytery. For as the Kingdome are allowed (within their compaſſe, according to the nature of the Prelate to be made) to make exceptions againſt Prelates, ſo if they make them not, after intimation to them of the appointed inſtalement or making, they as well conſent to the ordination (by other Biſhops or Arch-Biſhops, the preſentative of the miniſtry of the Kingdome, as the Miniſters are preſentative of the Pariſh Churches) as to their election. *Qui tacet is conſentire videtur*, Silence is conſent. So that in all this ſtill Epiſcopacy is as intrinſecall as the Presbytery, the whole Kingdome every one in his capacitie (according to the rules of the Eccleſiaſticall ſtate) mediately or immediately concurring in the election, ordination, and miſſion of Biſhops; whereby they are in a readineſſe for a *convocation* to make canons, &c. when time ſhall ſerve. And this order they thinke is as much from the Church, and in the name and authoritie of Chriſt as that of Claſſicall coercive Presbytery; and we thinke ſo too; much at one, till wee ſee more.

A.S. pag. 59. 2. Becauſe the people can make no Church officer, and principally Miniſters, ſince they have not the abilities to judge of their learnings and gifts.

Anſ. 1. For the *matter* of this ſpeech we anſwer 1. That *Adam* brings no excuſe why the people may not make an officer that is not a Miniſter and ſo conſents to their makeing of a non preaching officer: As a Biſhop was not, or however would not be tied to preaching. 2. For Miniſters, the people generally called by the word and made fit *matter* for, and *formed* into a Church or communion of Saints, are able to judge of their Doctrine in the maine points (or elſe they are in a woe caſe) and are able to feele how *apt they are* to *teach*, and cloſely to apply the word which is the maine learning that concerns the people. And ſeldome but among the people of ſuch a Church beſides their other officers ſome men have ſome competent learning, Gentlemen, and others, or in caſe of faile; they may intreat adviſe of other Church officers for intormation. And therefore all this doth not diſable a particular Church to fully make a Church officer; but may well be done by them. Eſpecially ſeeing we hold it moſt convenient that particular Churches ſhovld not conſiſt of a few (as we are not a few times miſſe charged) but of many members; haveing

having three teachingofficers at leaſt over them in the Lord, beſides other Eccleſiaſticall Officers— 2. For the forme of this ſpeech of *Adam*, being brought by him to prove that the Biſhops are not made ſo intrinſecall to the Pariſhes, as the Claſſes are to them: We anſwer, that we cannot ſee the leaſt materiall difference. For in the 58. page you ſaid, *Particular Churches give election and admiſſion of their owne Miniſters, the Coloquie, or Claſſe, or Synod, give them their ordination and admiſſion to their ſeverall places of an higher degree in the name of the univerſall viſible Church.* Why juſt ſo in Epiſcopacie. All people owne their Pariſh Miniſters (if Biſhops) to be their Parſons or Vicars: both owne the Biſhops and Archbiſhops as Biſhops; and the Biſhop and Archbiſhop in the name of the univerſall viſible Church (to uſe your owne language, to expreſſe as wee conceive, the Nationall Church, which hath a being in your imagination) make a Biſhop or Archbiſhop in the roome of him that is wanting. So that ſtill either you muſt beg the queſtion, that Presbytery is according to the Word, but Epiſcopacie is not: Or elſe you muſt give us the queſtion, that by a parallel of both proceedings Epiſcopacie is as intrinſecall as Presbytery.

Ad. Stev. 3. In chooſing of an Archbiſhop it is not morally poſſible that all the people can elect him, eſpecially of a Primat over a whole Kingdome; for all the people cannot meet: or if they could, their voyces could not be eaſily gathered. 5. It were a ridiculous thing to ſeeke the conſent and voyces of every idle and ignorant fellow, yea of women that are of the people. 6. Neither is it enough to chooſe a Biſhop, to make any juſt exceptions: for that is not to elect him, but to hinder his election. Neither is this ordinarily practiſed. 8. And Mr. well-willer to the Biſhops here confeſſeth in the next line, it hath had little ſucceſſe.

Anſw. Not to ſtay upon this, that the queſtion in the *Coole Conference* is about *Biſhops*, for the Biſhops themſelves never pretended the *jus divinum* of an Archbiſhop (that I know) wee reply to the fourth, fift and ſixt particular, 1. That it is as morally poſſible by Dioceſes, as the choice of a Parliament, by digeſting men into ſeverall Counties. Wee make the compariſon onely for poſſibility: otherwiſe we ſay to the Biſhops, *procul hinc*, be packing, as not to be named in the compariſon. 2. All

in thoſe dark dayes that had any materiall exceptions, might eaſily meet in one place. As for the ignorant, idle fellowes, they wanted either *skil*, if *ignorant*, or *will* if *idle* to make exceptions, who generally either were the ſpawne to breed the Prelacie, or the Prelates ſpawned them; and therfore *Adam* might be ſure, that they would never except againſt their *Sire*, or *brood*; or if they did, *Adam* might learn what is the effect of Nationall Churches (ſince Chriſts inſtitution of another way) *viz.* that there may bee ignorant idle fellowes in it left at random. But ſure who ever did come, and make exceptions, were not ignorant or idle in that, and therefore their fredome therein being eſſentiall to a free election, was not to be rejected as an hinderance. To the 7. particular we only ſay a word, and its enough to a wiſe man. Omiſſion ſomtimes of a *fact* doth not take away the *jus*, the *right* to do that fact. If the *people* would have nothing to except, the election was the more free. The 8. we ſay, that Mr. well-willer did not confeſſe, that becauſe accidentally it had no ſucceſſe, in regard of their *domineering times* (for thoſe are the words of the *Coole Conference*) that therefore there was never any eſſentialitie in it to the making of Prelats. *Nor* can *Adam* by his Logick inferre ſo much. It was common in thoſe dayes for accidentals to over-power the eſſentiall rights of *England* and *Scotland*.

A. S. p. 60. But Mr. Wel-willer confirmeth it out of that ordinary paſſage of *Hieronymus*, *To avoid Schiſme one of the Claſſicall Presbytery was choſen to be as chairman.*

Anſ. 1. Such a Biſhop is not an Engliſh, or Papiſt Biſhop, but a Moderator of the action, or a Maſter of the Chaire, which will not make up a Biſhop, in ſo farre as a Biſhop is diſtinguiſhed from an ordinary Miniſter, for yee your ſelves pretend to have your Synods, which cannot be without ſome Moderator, Preſident, or Maſter of the Chaire, and yet ye deny that ye have any Biſhops, or Epiſopall Government. 2. Neither are Biſhops annually. 3. To be ſhort, Mr. Well-willer bringeth us here no reall, but imignary Biſhops, in the Kingdome of Utopia, *viz.* that are onely Maſters of the Chaire, annuall &c. 4. Item, *whoſe Chancellour, Archdeacon, &c. were Pariſhioners.* 5. Their Chancellours are not ordinarily Eccleſiaſticall, but Lay-men, as yee call them, who nevertheleſſe judge of all Eccleſiaſticall cauſes, which

which yee ordinarily blame. 6. Neither have they vocation from God, as ye confesse. Neither are they chosen by all the Churches that they rule and feed, if any food they give, and feed not themselves with the fat of the people.

Answ. All this doth not answer that of the *Cool Conference*, page 17. spoken but in six lines. *viz.* To avoid schisme, (as *Hierom* speakes) one of the Classicall Presbytery was chosen to be "as a Chairman over the Consistory, who from being so annually, at last became so for his life time; whence was born "Episcopacie. Besides, we know, that the Bishop and his Chap-"lains, Chancellour, Archdeacon, Register, &c. were Parishioners within their owne Dioceses, if not Elders or Officers in "their severall congregations.

We adde, 1. the confession of *Scultetus* (on *Timothy* and *Titus*) a Palatine man, and after Episcopall, that so as the *Cooler* saith, much at one, was the rise of Episcopacy. 2. That we can name divers, if not most Chancellours, &c. were Parishioners within their own Dioceses, wch we name not, becauſe *Adam* must needs suppose them as men to dwell in some Parish in England, and as worldly wise men to dwell neere their business and profit. 3. That their Chancellours, Commissaries, &c. were *Civilians*, who by the law were capable of Benefices, and were integrated as members into the Ecclesiasticall Prelaticall Classis. Lastly, to your words in the latter end of your 5. and 6. particulars, *viz. which We blame; neither have they vocation from God, &c.* We answer, that there is a plain begging of the question (and beggars must be whipt) *that the intrinsecalnesse of the Presbyterie beyond that of Episcopacie, is, because the Presbyterie is grounded on the Word of God, the Episcopacie is not, but condemned of us.* Now here is the question, Whether the Presbytery be grounded on the word of God? And therfore we dislike that too, till it appeare to be grounded on the word of God. Wee meane all this while, *A Coercive Classicall Presbyterie.* Of the *choice of Churches in making Bishops, we have spoken alreadie.*

A. S. p. 60. You are also too bold Mr. Well-willer, to say, that *the people formerly have been as willing they should reigne as ever any people were in your Kingdome to have the Presbytery over them.*

Answ. We can shew you hundreds, yea thousands, who have cursed their government both in *England* and *Ireland*; and what hath

hath been the good will of the Scots toward them, they can beſt tell themſelves, as having felt it theſe foure or five yeares laſt paſt. But as for the Presbyterian Government, ye have never heard the People murmure, much leſſe riſe up againſt it. 2. But if it be ſo, that ye have found them ſo ſweet, what needed ye run away, and deſert the Church here? They did compell Miniſters and Church-wardens to doe many things againſt their conſcience, and in caſe of refuſall did ordinarily undoe them, as we can produce many examples both in *England* and *Ireland*, yea of the Independenters themſelves, before that they ſpake this way, in diſpite of the Reformed Churches. The like of this cannot without ſingular impudence be ſaid to have been any where practiſed by any Scots Presbytery. We grant you, that it is not the *peoples conſent only, but if according to the word, that makes a Government Lawfull.* But wherefore may not a Congregationall repreſentative Church as well choſe men for Claſſicall Aſſemblies, as for Synods? What pattern have you for the one rather then for the other? To all this according to your uſuall cuſtom, ye ſay much, but prove litle or nothing of what is in diſpute betwixt us: many books ye make, but little to the purpoſe: And now when ye can doe no better, ye caſt your ſelves moſt deſperately on the Biſhops ſide, to maintain their cauſe, when ye are yet too weake to maintain your own.

Anſ. Mr. Ill-willer (that ſaieſt moſt falſely that we diſperately caſt our ſelves on the Biſhops ſide, to mainetaine their cauſe) our aſſertion *that people formerly have been willing to have the Biſhops reigne, &c.* Is not more bold then true with moſt knowing Engliſh men. For who ſtroke at the very *being* of Epiſcopacy except thoſe that ſcruple at a claſſicall coercive Presbytery, which by *Adam* are ſo oft called Separatiſts? (A plaine ſigne that *Adams* Separatiſts have no mind to maintaine the Biſhops cauſe) but only to aſſert that it and the Presbytery have a like ground on Scripture for ought they can yet find. But as for the generalitie of Miniſters and people, they were well contented with Biſhops, if they did not too much *preſſe ceremonies* on the one, nor too much *Court* the other, witneſſe the Parliaments, and convocations formerly held in England (before this moſt renowned Parliament;) that never endeavoured the exſtirpation of their power, much leſſe of their office, that wee know of. What curſes our brethren the Scots inhabiting Ireland might curſe: or who they

were

were that *Adam* means in England wee know not (*quod non apparet* in point of proof *non eſt.*) But who ever were *curſing*, wee are ſure few were heard in England praying that they might fall; but rather praying them up, ſlaviſhly ſubmitting to their impoſed catches, broken ſentences, and unwarrantable expreſſions and cantings of prayers, both Miniſters and people.

So that not long ſince the people were ready to riſe for feare their Common-prayer-booke ſhould have been taken from them. But bleſſed be God that by degrees hath weaned them from it. And for other peeces of Epiſcopacie, where was the Congregation throughout the two Kingdomes in which might not frequently bee ſeen ſome of the Biſhops *White* on the Miniſters back, or the Churched womens heads, ſome of their Ceremonies at the Sacraments; and ſome of their traditions in the peoples poſtures & geſtures in the time of the publick worſhip? As for inſurrections againſt the Presbytery, I beleeve they may bee rationally as little feared, as againſt the Epiſcopacie (the multitude never attempting it) But for murmuring againſt the Presbytery, or diſliking it, Mr. *Rathband* (a man mainly of *Adams* ſide) would make us beleeve in his preface to his book called, *Some Church Courſes in New England, that both Miniſters and people are now daily drawn aſide to independencie, new Churches erected, and the Presbyterians Miniſtery neglected, &c.* As for the mildneſſe of the Presbytery that *Adam* promiſeth us, we can ſay nothing to it in England, where it is not yet exiſtent, as *Adam* tells us before, page 12. But this is a ſure rule, the milder the Presbyterie proves, the longer it will ſtand. It was the rigidneſſe of the Biſhops that beat them downe. But if a Government bee milde, though not of God, it will have the credit of continuance till it moulder down of it ſelfe, and not to be taken down by the State. The beſt way therefore is, as *Adam* here honeſtly confeſſeth, to ſet up that government that hath not onely the conſent of the people, but the conſent of God in his word, viz. To chooſe Presbyters for a Congregation, & of them as occaſion ſerves, to ſend to a Counſell for conſultation, advice, and dogmaticall declaration, becauſe all this is in the Word. But not to ſend the Elders of Congregations to make coercive claſſicall Presbyteries, calling them Repreſentative Churches; becauſe wee have not in

the Scriptures either name or thing. *Adam* prove thou the contrary: Seeing thou doeſt ſo call for proofe, me thinkes thou ſhouldeſt bring proofe, eſpecially for ſuch things as wee never heard of in the Scripture.

Adam Stev. *According to the Rules of Presbyterie, no man is compelled to be an actor in any thing againſt his conſcience.*

Anſw. Nor ſhall he be made a *Sufferer* for his conſcience? Nor will they ſay as the Archbiſhop at high Commiſſion, when men were brought to read Recantations, *I would not have you doe it againſt your conſciences?* But if they did it not, it ſhould not be for their outward comfort.

If theſe prove not ſo, we feare not the Presbytery, but ſhall walk together friendly, till the rule of truth and love hath transformed us into a concent of Spirits, and harmonie of Judgements.

FINIS.

There are divers literall and ſyllabicall faults in printing, ſubmitted to the charity and diligence of the reader to correct.

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